Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS

Library of the
UNION THEOLOGICAL SEMINARY
New York
APR 10 1950

"WHY WEEPEST THOU?"

April 5, 1950

FROM COVER TO COVER

THE ETERNAL PRELUDE, an Easter sermon by the Rev. Edgar N. Jackson, minister of the Newfield Methodist Church of Bridgeport, Connecticut. ..... Page 3

Mrs. Dorothy Clarke Wilson writes from Jagdalpur, C.P., another invitation to COME WITH ME TO INDIA! ..... Page 5

Mrs. Mary Dickerson Bangham, wife of a Methodist minister and familiar to ZIONS HERALD readers, writes CONTINUING LAST EASTER'S DISCUSSION. ..... Page 9

THE CHURCHES AND THE HYDROGEN BOMB, a statement recommended by the Department of International Justice and Goodwill and adopted by the executive committee of the Federal Council of Churches of Christ in America. ..... Page 10

READERS WRITE

Now On Their Own Feet

In the March 22nd issue of ZIONS HERALD you state (page 6) ". . . another rumor . . ." that Wesley and Asbury had exchanged feet while making the trip from Beacon Hill to Commonwealth Avenue. Alas, Sir, 'twas more than a rumor. For a short time Wesley did become the "Prophet of the Long Road" and Asbury the Oxford scholar; furthermore "In all humility," I claim to have made the first discovery of the mistake. To quote a Wesley phrase, the news spread, "like fire among the stubble."

Fortunately, the mistake was corrected the day following the Institute, and both men now stand on their own feet.

(Rev.) W. THOMAS SMITH,
Dorchester, Mass.

Protests Review

I have just been reading your issue of ZIONS HERALD for March 22, 1950. On page 284 I have read the review of the book "Mr. Jones, Meet the Master." I read this book and thoroughly enjoyed every word of it and I would like to register my disapproval of your review.

In the fourth paragraph you state "That he was poetic and vigorous is indeed surprising when we remember that he was conservative, perhaps fundamentalist, in theology." I am a conservative and I hope a fundamentalist and I have never ceased to be as vigorous as I could. Only a man sure of what he believes as Peter Marshall was could afford to be as vigorous as he. A little further in that same paragraph you say this: " A pleasant sermon on repentance." I do not consider this particular sermon suitable to the word "pleasant." Any sermon on the subject of repentance and still pleasant will not be effective. I would call his sermon forceful and challenging.

I could not let this go by without registering my complete disapproval of the way you reviewed this book of Peter Marshall's.

JEAN R. JONES,
Rutherford, New Jersey.

Project In Evangelism

You might be interested to know that your Z.H. Club is a project of the Membership and Evangelism Committee of our church to encourage more families to take some time to read current religious periodicals.

We picked ZIONS HERALD because we felt it presented up-to-the-minute religious news, as well as timely editorials, comments and views on Protestantism in New England.

EDWIN B. CHRISTENSEN,
Concord, N.H.

New Thought?

Is this a new thought on the "Catholic School-bus Transportation Problem?"

I stand at a busy street corner in the city. A bus comes by and stops. Many people get on and others stand waiting. One man speaks to the driver. The driver shakes his head "no" and the man returns to wait again.

A second bus stops, and the same process is repeated. A third, and a fourth, and a fifth. At last the driver nods "yes" and the man enters with others. He has at last found a bus that is going to his destination.

School busses have never denied Roman Catholic children a ride, paid by public taxes, if the child was going to the public school destination. It is not a question of who shall ride and who shall not ride on school busses, but to what destination are they going. If their parents choose to send them to parochial school, then they are automatically deciding that their children are not eligible for rides on a public school bus.

(Rev.) CARL W. SAUNDERS,
Oak Bluffs, Mass

Values Of Connectionalism

March 29, 1950

There are times when the vast connectional system of The Methodist Church seems unwieldy, cumbersome and expensive. Then there comes the crucial moment when its connectionalism is not only effective, but is its redeeming characteristic. I want to give testimony to such a situation. Last week one of my official members, Carl C. Gifford, was killed almost instantly in a tragic automobile accident near Raleigh, N.C., and his wife was quite seriously injured. They were on their way home from a Florida vacation when their car went over a steep embankment. When word came, the children rushed by plane to their mother's bedside. Their pastor was utterly helpless to be of any assistance in the worst tragedy of their lives, simply because he was so far removed from the place where they desperately needed help. I did not know a soul in Raleigh. In the directory of the 1948 General Conference, held in Boston, I found the name of Dr. Hubbard B. Porter, superintendent of the Raleigh District, who was an alternate delegate. I telephoned him after midnight, rousing him out of bed and told my story. He was to be out of town the next day but said he would call Dr. Howard T. Powell, pastor of the Edenton Street Methodist Church near the hospital. Before nine o'clock the next morning, I received a telegram from Dr. Powell: "I am with Mrs. Gifford and her family and will do all I can to help."

From that day on Dr. Powell has been in constant touch with Mrs. Gifford and is rendering a most helpful service in a difficult time. He has faithfully visited her at the hospital every day, and was up early one morning at the train to see the sons off with the body of their father. At the exact time of the funeral in the West Roxbury Church, he was with Mrs. Gifford in her hospital room and shared with her in the service being held many hundred miles away. People of his church, hearing of the plight of these strangers from the North, have likewise been thoughtful and helpful. A wedding was held in the Edenton Street Church last Saturday and the bride sent her flowers down to Mrs. Gifford, whom she did not know and had never seen.

Thus the church was able to minister to one of its families in a time of great sorrow and desperate need even though they were a long way from home in the midst of total strangers. I thank God that I am privileged to serve in a connectional church able to render that kind of helpful service. Methodists in my New England parish are indissolubly linked to Dr. Powell and his Methodist people in North Carolina in bonds of love and service which span the miles that separate them. Our gratitude to our North Carolina friends knows no bounds, and one of our families has reason now to realize that the people called Methodists are assuredly "all one body we" and that indeed —

"We share each other's woes,
Each other's burdens bear,
And often for each other flows
The sympathizing tear."

(Rev.) FRANCIS C. WILSON,
The Methodist Church,
West Roxbury, Mass.

The Eternal Prelude

EDGAR N. JACKSON

Each year we come to Easter morning with a sense of unexplainable hope. We sense new life in the world of nature. New life flows through the budding trees. We glory in the fragrance of the fresh buds and new beauty of the flowers that decorate our church. We scratch around in our gardens and feel personal achievement when the first row of radishes breaks through the ground. Yet we are too wise to think that our unexplicable hope is tied up with trees, flowers or vegetables. Surely, they are but symbols of it. They are the visible counterparts of an "invincible surmise" of our innermost soul, that life is drawn toward some rich and meaningful future, rather than anchored to some deadening past.

We cannot explain the power of the life of John the Baptist apart from his sense of the future. He came alone out of the desert, with a vision in his eye and sharp words upon his tongue. Few of his words are left, but every one of them called men from the death of the past to the life of the future. Like a meteor across the scroll of history, his life and words burned with one message. Like a man possessed by a haunting spirit he spoke fearlessly of the present with his eyes toward the future. His life was committed to the future. The direction of his living was revealed in those simple words: "There comes one after me."

John here shows us the essential ingredient of immortality. He lived in the future and accepted responsibility for it. He sought consciously to shape it, to make it good. His brief ministry was an earnest plea for others to share his sense of the future, and to make themselves ready for its greater revelation.

We have just come through a week filled with the illustrations of frustration and defeat that grow from that strange inability of men to move from the past into the future. Judas could not forget those hopes of the past that saw him raised to political power, so he betrayed his Master and destroyed himself. Joseph could not separate himself from the traditions of his class, and instead of moral victory the best he could do was to furnish a tomb. Pilate could not free himself from the traditions of political expediency, and sold both his soul and Roman law cheaply. Peter shook with fear of those who condemned his past associations, and looked forward to nothing better than a return to his boat and his fishing nets.

The sense of the future that was so much a part of Pentecost did not come until the disciples learned to cut themselves off from the past and live in terms of the future. Pentecost came when the disciples were able to say "There comes one after me," rather than "I do not know the man."

The change in the lives and attitudes of the disciples was the result of a new attitude toward the future. No longer were they like Lot's wife, continually uncertain, embittered and off balance because they were looking at life over their shoulders as they ran away from it. No longer were they whipped by the present because they could not see beyond it. They looked toward a future new with possibility and could say, "and in the last days it shall be." Those last days were ahead, not behind. Their focus in life was changed. Their minds were turned about. They shared the impulse of John the Baptist and the mind of Christ.

Any adequate sense of the future involves obligation. We cannot be aware of the future's possibilities and ignore its demands. In a very real way, our eternal life begins when we gear our living to the future rather than to the past. Even more, we might be warned that as spiritual beings, we have no chance of eternal life except as we see it in relation to the future. Our immortality as a spiritual achievement is a response to the goal of a City of God, rather than a frightful life that turns in despair toward the City of Destruction.

Sometimes we find this insight in unexpected places. Evans Carlson, the leader of the Marine Raiders, probably risked his life for his men more often than any other field grade officer in the services. His awareness of the danger of fear of the future was summed up in these words to his pastor father, "Those who cringe from death deserve to die, for they lack the faith and the breadth of vision to be useful in life." These are ruthless words, but they point out how inseparably heroism is bound to the future and cowardice to the past. Some months before he gave his life in seeking to rescue from the ocean a person he had never seen before, the poet Robert Welch penned these significant lines;

"With steps that would be constant, we strive as on we fare,
To make our toiling worship, to make our resting prayer.
Reluctant at hard places, to wince with tightened lips;
Who knows what rocky Patmos holds our Apocalypse."

The heroic impulse in life is a response to obligation that can only be met by a faith in the future. Nothing is worth living for or dying for if the human spirit is not moving toward some future realization that makes our best a sane and reasonable response to living. The man whose only loyalty is to the habits and appetites that have chained his whole being to the past knows no inspiration, feels no elation, sees no visions, and lives half buried in his fears of death. Truly death for him means the ending of the past rather than the beginning of the future.

How easily our minds take refuge in the past. It takes no imagination and little courage to defend the past because so vast a majority are bridled to it. How much easier and more popular to revert to the waste of war rather than to explore for peace. How much easier and how much more profitable to exploit our resources for the falsehoods of the present than to sacrifice for the goals of the future. How much easier to submit to the demands of a life-destroying habit that binds us to the past than to live with a free mind and heart in hope of the better days that better habits can bring.

St. Paul knew the demands Jesus put upon life. He recognized the larger discipline of the future. He said that short-sighted men of affairs "killed the pioneer of

life." It was the heroic action of exploring the possibilities of living in a more abundant future rather than the constricting ideas of the past that brought Jesus into the hands of the guardians of the past. They were the ones who looked to the darkness of the past and loved that darkness better than the light. They were the ones who turned their backs on the possibility of the realized Messiah because it meant the wrenching of their thinking from the past they knew to the future they were afraid to know.

An adequate approach to the future is an act of faith. The future is where men adventure to test the truth they know. Nothing great is done without faith in the future. Tradition-bound scientists had solemnly approved the statement that heavier than air craft could not fly, but two young men with a sense of the future took off from the sands at Kittyhawk. While men dedicated to the methods of the past were killing each other in the Franco-Prussian War, a young man with faith in the future risked his life to develop a serum to prevent rabies. While men whose minds were rooted in the past said pain was an essential discipline of life, a young dentist with eyes toward the future had the courage to endure persecution that future generations might know the blessings of anaesthesia. It takes faith to explore the frontiers of the future in human experience. But when we do we begin to live immortal lives even here and now.

As Jesus looked at his followers, he pitied their lack of faith. "O ye of little faith," he said. When faith is realized, the future becomes the kingdom of challenging life. John knew it: "There comes one after me." Jesus knew it: — "I go to prepare a place for you."

Parenthood often gives long glimpses of the unexplored future. He who shares the life of youth stays young. The spirit of youth keeps the past from becoming too important and makes the future perpetually interesting. Parental sacrifice helps to keep one foot inside the door of the future. Many parents understand the spirit of the poet's question to the old bridge builder:

"You have crossed the chasm deep and wide.
Why build you a bridge at eventide?"
And the builder raised his old gray head:
"Good friend, on the path I have come," he said.
"There followeth after me today
A youth whose feet will pass this way.
This stream, which has been as naught to me,
To that fair-haired boy may a pitfall be;
He, too, must cross in the twilight dim —
Good friend, I am building this bridge for him."

Redemption is bound to the future and gains its value there. "I have come that ye might have life." "Forgetting those things that are past, let us press on." We are redeemed that our lives may produce fruit worthy of redemption in the only place that they can produce, — the future. Redemption is a process, and a process is always drawing the future into the present. We work, we produce, we achieve as we face toward our destiny as spiritual beings.

So Easter morning comes to us with no sense of mockery. The symbolism of spring is a counterpart of that newness of life we seek within ourselves. We seek a redemption that sluffs off the debris of a fettering past and fills us with a new sense of the life we may have. Easter reveals again the truth we should never forget, that we are drawn by an ennobling future rather than chained to the past.

Each of us is aware of the unfulfilled nature of our own living. We may not be sure why we are uncertain, unhappy, and unredeemed. We may not be quite sure where the fault lies, but we do not escape the haunting knowledge that life is not all it could be.

For many of us our own personalities have tremendous unrealized possibilities. We carry about the weight of grudges, resentments, and unforgiven sins. We face each new day with fears about ourselves, our health, our habits and our way of living. We make the future forlorn and uninviting by the bitterness and rejection we crowd into it from the past we do not escape. Easter comes to your personal living with a new sense of hope, for it can tell you how to make the future a radiant possibility. New health comes into the life that seeks God's will so completely that all else becomes secondary. When God's love works in and through you, the past makes no destructive claims upon you. Certainly, you have a past, but you use it rather than having it abuse you. Your past is transformed from a problem of life to part of its solution when your point of reference in personal living is God. Then your life grows toward its unrealized possibilities because it is drawn on by God's will, and is not held back by your own sense of fear or unworthiness. Easter for you may mean the realization of new life for the rest of your life.

Easter may mean a new life in your home. So often our homes are cruelly marred by persistent reference to the past. Some unfortunate deed, some mistake, some circumstance that is a part of life long since gone, may continue to cast its shadow over every thought and act of the home's life. Some past bitterness may keep the full measure of love from expressing itself in the joy of living together for the best future. This Easter may mean for you a turning of your back upon that cruel and crippling fact of the past, because you have learned that the only life that can become abundant for you lies in a future that is freed by God from the destruction of any past. You may today learn how to think of husband or wife or child in a new light, to see them clearly as it were for the first time, because you are seeing them in terms of their life that was. Yes, Easter may mean a new home for you.

Easter may mean new health for you. Too often per-

One result of our contemporary disregard for a Christian doctrine of immortality has been that the weeds have taken over the garden. Men who have lost their faith in the everlasting life of the soul are seeking in great numbers to make up the loss by some false substitute.

* * * *

"Our Faith in Immortality"

The Advance for Christ and His Church

sons make themselves ill because they would rather be ill than accept the responsibility of the future. Out of every hundred souls there are those persons nervously ill who seek to escape the future by the device discovered somewhere in the past that illness relieves them of their duties. Many of the persons Jesus healed were possessed of such devils of enslavement to a life-destroying past. He freed them of the unhealthy love of sympathy and the desire to escape responsibility, by making them stand up and face the future. This Easter may be the open door for you to move beyond your cherished ill health to an honest facing of your own rich destiny in courageous and effective living.

Easter may mean for you a new idea of community living. At work, at school, in your business dealings, you may have been deluded by some of the false aims and low judgments inherited from the past. You may think that money is an end in itself, or that power over people is the right of the ruthless. You may have been bequeathed the fallacy that violence is a fit method for making people do your will. Today you may gain the insight and wisdom that leads you to see beyond that heritage to new ideals of living with people. You may grow to see others as children of God, valuable in themselves, and workers together with you in building God's Kingdom. No longer, then, will you be able to take a shabby refuge in prejudices, or those misrepresentations and misunderstandings that the past would give you as equipment for judging matters of race, creed or color. You will have learned that maturity of spirit which measures men not in terms of their origins but in terms of their goals.

Yes, Easter appeals to the restless soul within us that is not satisfied with the life we have been living, and wants to grow toward something better. It invites us to cast off the chains of the past, unleash the resources of the present and move out into the depth of life as a God centered, God motivated individual.

Life need not be a matter of past tragedies. The indwelling of the Holy Spirit acts as a neutralizing agent for the past. As bad as it may have been, it cannot prevent the Grace of God from working in you to make the future better. Before the Archives Building in Washington there is a statue of a woman turning the last pages of a book. Under the statue are the words, "All that is past is prelude, the future begins now." We may feel that we are near the last pages of life's book, but new possibilities and great privileges for life are your unrealized endowment. Do not let this Easter pass without opening the doors to your unused spiritual possibilities.

Our troubled world needs the message of Easter. Our future as a nation and as a family of nations is cramped into the mould of outworn thinking. We cannot face the possibilities of a world of peace and good will because we keep looking over our shoulders toward national sovereignties, military alliances and the fear of loss of prestige. But the future comes to those who are ready for it. Let us turn our eyes toward God's untried plans for brotherhood, where men are valued as men, and love supplants fear as the basis for action. Peace is tied to God's future rather than to the past fears of men. Plenty for all is found in God's ideal of justice and equality rather than in the exploitations so characteristic of the past. The hope of a workable United Nations organization is rooted in a discipline of understanding rather than in our inherited mood of suspicion, fear and distrust.

Jesus revealed the tremendous power of a life dominated by a faith in God's ability to sustain the soul that trusts completely in Him. He lived that faith. He died that faith, and because of that faith he could not be kept dead. He lived a life that could not end for the past had no part of it, and death is always a thing of the past. Jesus lived beyond the man made measurements of time and space. He lived in a world of spiritual values, sharing the nature of God, his Father. We, too, may live our lives with a primary concern for spiritual values. The way is open for us. We make the choice.

Eternal life is no great mystery. It is the faith in life that refuses to be tied to the past. It is the life that rejects the limitations of the past and accepts the possibilities of the future. That life is possible for you. It is possible for you beginning now. Eternal life is a rejection of the mechanical devices for measuring life in favor of the spiritual values that measure eternity.

Here is the meaning of Easter for you. It is life free of a deadening past. It is life that is eternal because even now it shares eternal values. It is life lived in conscious companionship with God, for the purposes God reveals. Thus it is life with an unshaken sense of purpose that keeps it moving into the future with confidence and faith, freed from any power of the past to darken or destroy. In fact, it is immortal life for you, beginning now, and enduring "from henceforth even forevermore."

Come With Me To India

DOROTHY CLARKE WILSON

Jagdalpur, C. P., March 9.

As I usually begin my personal letters, "I should have written you a long time ago," etc. I seem to have lost some of that good old New England pep which sent me running to my typewriter during every spare minute between expeditions. For instance, when I was laid up for a couple of days last week in Hyderabad, instead of propping my typewriter on my knees as I should have done, I buried myself in a lurid Agatha Christie. (Imagine finding such a thing in a missionary bungalow!) And day before yesterday on the railroad trip from Nagpur to Raipur, which I had solemnly dedicated to writing this article for Z. H., I crawled up on a top shelf of the compartment and went to sleep.

This last trip from Hyderabad to Jagdalpur has been a queer combination. I took the first part of it to Nagpur by air in as comfortable and speedy a plane as you could take off in from the Boston airport, transferred to a second class railroad compartment where I enjoyed moderate comfort in company with eight women and four children, then detrained just long enough to get a partial night's sleep before boarding the bus for a one hundred and eighty-seven mile trip through the jungle to Jagdalpur. It was the worst trip I have had so far in India. We started a little before nine in the morning (nearly an

(Continued on Page 20)

ZIONS HERALD

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE, EDITOR

Special Contributors

CLARENCE F. AVEY
CHARLES D. BRODHEAD
H. ELLIOTT CHAFFEE
J. EDWARD CAROTHERS
MAEANNA CHESERTON-MANGLE
CLAIR M. COOK
RAYMOND H. HUSE
CHARLES M. MCCONNELL
HAROLD W. RUOPP
RALPH W. SOCKMAN

Subscriber to Religious News Service and Ecumenical Press Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Club rate, for 20 or more subscribers, is $2.00. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXVIII Boston, April 5, 1950 NUMBER 14

Why Weepest Thou?

The times have never been as dark as those which followed the death of Jesus. To add tragedy to tragedy, the empty tomb symbolized the last desperate act of torment: where had they taken the body? The people, when they saw Jesus die on the cross, had realized that they had killed the son of God. The only remaining symbol of respect had been carried out by Joseph of Arimathea when he had carefully prepared Christ's body and laid it in a lovely tomb. Now it appeared that the determined enemies of Jesus had carried out their last infamy and had desecrated the tomb of Jesus.

The weeping friends of Jesus were at the focal point of Christianity on Easter morn, for they were either to accept or reject the concept of immortality. Jesus Christ must be thought of as dead or alive at that moment in history. If they were to accept a mere historical Christ, or a mere physical Christ, or even an heroic Christ, then the end was at hand and the final tragedy would have been perpetrated. As they wept with broken hearts at the silent and empty tomb, the resurrected Jesus — mistaken for a gardener — appeared to them and asked, "Why weepest thou?"

The idea of immortality was not new to the followers of Christ, for their leader had taught them to have faith in immortality — but the struggle was new for them, as it is for everyone who loses in death the association of loved ones. They had to discover a way to relate the physical Jesus to the spiritual and immortal Jesus, and it seemed to be utterly impossible to achieve such a relationship.

The modern churchman still struggles with the problem of immortality and must be in constant search for ways and means of understanding life beyond observable data. Methodists, during April, will make a special study of the wisdom of the ages on this question as part of the study program for The Advance for Christ and His Church.* Surely no study could be more timely for our minds which have been so thoroughly conditioned by the secularized age in which we live. We need to have a faith in something far more eternal than the observable values of our time, and for many of us this demands a choice exactly like that which had to be made on Easter day: Jesus Christ is dead, or Jesus Christ is alive.

---

* "Our Faith in Immortality," The Advance for Christ and His Church, 740 Rush St., Chicago, Ill.

Poor Mr. Flynn

Last week the Roman Catholic weekly *America* gave the editorial "What's For" to John T. Flynn's book entitled "The Road Ahead." This Roman Catholic publication has made it clear that Mr. Flynn misquoted and pulled out of context statements which he claimed represented the Federal Council of Churches. We quote here one paragraph from the *America* editorial which we believe should be read by every Protestant:

"Mr. Flynn disapproves — to use a euphemism — of the pronouncements of the council on social and economic questions. He *really* disapproves of the effrontery of any religious group in impugning the sanctity of the uncontrolled capitalism he advocates. His explicit indictment is tamer and slicker than that, of course. The Federal Council is beguiling simple pious Protestants into socialism. Mr. Flynn documents his case — in part by a quotation from the council's 'Social Creed of the Churches' that is simply not in the document. The author of 'The Road Ahead' courteously acknowledges in a footnote that he took the non-existent quotation from a book by Carl McIntire, the unfrocked Presbyterian minister, a promoter of the superfundamentalist 'American Council of Christian Churches,' who went to Amsterdam to steal the headlines from the First Assembly of the

World Council of Churches and to Bangkok to disrupt the International Missionary Council Conference."

"Mr. Flynn's genial lumping together of England and Russia as equally socialist, his insistence that we must stop spending money on 'What we are told is a "cold war,"' manifests a mentality confidently awaiting word of McKinley's election. Mr. Flynn is hardly to be thanked that he strangely omitted quotations from Catholic sources on economic and social problems of the day."

Another sign of Mr. Flynn's deteriorating status is to be found in the current issue of a paper called *The Methodist Challenge,* written and published by the Rev. "Bob" Shuler of California. Mr. Shuler has come out strongly for Mr. Flynn. "True," says Mr. Shuler, "a few frightened apologists seek to mislead by claiming that the facts are fragmentary and that some quotations are not complete. The facts are full enough to be horrible and the quotations enough to convict beyond any doubt at all." In further support of Mr. Flynn's interesting technique of quoting, the Rev. Mr. Shuler goes on to say that it is "certainly a matter of morals when a man deliberately misquotes another man in order to injure him. But it is just as immoral for a man to hide behind a quotation in order to justify a position which he is too cowardly to openly espouse. When a man favorably quotes from another he undoubtedly gives to the quotation his own approval. It then becomes his sentiment."

We call this staunch approval of Mr. Flynn by Mr. Shuler a specific sign of Flynn's deteriorating influence. (Mr. Shuler also gives joyous and enthusiastic support for Mr. Stanley High.) Guilt by association is Mr. Shuler's way of condemning people, not ours, and on the basis of his own formula, he has put Mr. High and Mr. Flynn in an embarrassing position.

Despite the *Reader's Digest,* plus the other well-organized distributing agencies for Mr. Flynn, we agree thoroughly with the Rev. Fr. George C. Higgins of the National Catholic Welfare Conference who has tagged "The Road Ahead" as "the most emotional, illogical, inaccurate, and probably even libelous book which we have ever been foolish enough to purchase." Fr. Higgins is a priest of the church to which Mr. Flynn belongs.

By all means, let every churchman proceed at once to get "The Truth About the Federal Council," Federal Council of Churches, 297 Fourth Avenue, New York 10, N.Y.

Request From Membership Committee

The Methodists of First Church, Medford, Mass., have had an urgent call from the local Membership Committee: "Will somebody please tell us how to determine the terms 'active church member' and 'inactive church member.' We are supposed to report to the Annual Conference how many 'Actives' and how many 'Inactives' we have in our church!"

The method for making this survey is not revealed, but the whole business poses quite a problem. It might be well to ask the members to answer the question themselves; or perhaps by a process of elimination, the chief usher could provide the information; or it might make a rather interesting little interlude between the extra anthems on Easter Day if cards could be passed to the visiting throng and each person would indicate whether he was active or inactive. The whole idea is thoroughly intriguing. Naturally the Membership Committee must finish its report by the time set for the Annual Conference, and something must be done about it. Some churches that we have heard about list even the deceased members as "inactives" and while it is true that those people are inactive, it is also true that not all inactive people are even aware of the fact that their church membership is dead.

Church statistics, like some of our government statistics, can be so very confusing. The matter depends entirely upon the place from which the statistics are computed. We know people who attend church services every time the church door opens — but they can't be called "active" on that basis.

It must also be said that many people, when admitted to church membership, are not properly conditioned to its continuing meaning. Many people are more carefully prepared for membership in their lodges or clubs than they are for participation in the Christian church. With such a situation it is reasonable to expect a large "inactive" list. Our "active" list is made up of people who are constantly investing in their churchmanship and in the continuing search for the meaning of the Christian life.

Of course the only final test available for the membership committee is that three-fold one to be found in the membership vow: "to be faithful in our prayers, our gifts, and our presence." It might be that if two out of three of these questions could be answered affirmatively the committee could classify us as active. Nevertheless, this is a good time to check-up and we do want the report to be accurate.

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For April 16th

Topics Copyrighted by the International Council of Religious Education.

IS OUR CIVILIZATION DOOMED? AMOS 7:7-15.

Amos — A Subversive Prophet Without Credentials.

Who was Amos? We must ask this question before we consider this question and before we read his words. They are great in their meaning and power but they gain force for us by our knowing their author.

Amos was born in the land of Judah in the first half of the eighth century B.C. His worldly goods were meager and consisted of a few sycamore trees which were cultivated and valued for their fruit. He was also a shepherd and owned a small flock of sheep which were ugly, squat and short-legged but highly valued for their wool. They were the kind of sheep a man like Amos would prefer for he did not keep them for their beauty and the quality of their bleat. Figs, wool, and burning words were the harvest of Amos and his hillside farm.

Amos had no credentials as a prophet. He was not even an "acceptable supply preacher" in a Methodist church and there is no evidence to show that he was a "lay leader." He was a follower of God and his sheep. What more authority should a man have than that claimed by Amos in these bold words; "And the Lord took me as I followed the flock, and the Lord said unto me, Go prophesy unto my people Israel."

What Amos said to his people would brand him as a very dangerous and subversive radical. Some of the best of Amos' searing words of doom are not in the lesson verses: "Ye cows of the fat lands, which oppress the poor, which crush the needy, which say to their masters, bring and let us drink . . . I know your manifest transgressions and your mighty sins: they afflict the just, they take a bribe. . . . I hate, I despise your feast days, and I will not smell in thy solemn assemblies." The religion of his nation did not escape his wrath for he told his people that "The high places of Isaac shall be desolate, and the sanctuaries of Israel will be laid waste."

God's Plumb Line

Yesterday I saw a mason laying up a stone wall in a building. He had a plumb line hanging from a peg above the wall and he was laying the bricks according to the line. Amos had seen masons doing the same thing.

Later in the day I met with a dozen Christians who had gathered to look into an answer for the problems of the present age. I was pretty well agreed that we are in a period which future generations will rate with the periods of vast and significant changes in the world's ways of life, if not of what we call civilization itself.

The plumb line was not mentioned by the Christians who had gathered to assess the present world situation but they spoke of "norms" and standards of measurement and "the experiential moment." Amos was less learned in the arts of exact speech but he knew a plumb line when he saw it and he could weigh the fleece of a sheep on its back.

We have learned by living that there is a right and a wrong way to live. We know there is a plumb line of righteousness for men and nations. It is not man-made nor what we call with weasel words, "only relative." God stands on the wall "with a plumb line in his hand," roared Amos in the same voice that he would have used on a lion trying to make off with a she lamb of his flock. The prophet is one who hangs up the plumb line by the side of the wall. If the wall is out of line the prophet tells the people who are laying the bricks.

Who Will Hang the Plumb Line on America's Walls?

Amos was a foreigner when he appeared in Bethel, in the Northern kingdom. He came from Judah, but he spoke to Israel. He did not beat around in any empty bushes. He was too much of a rugged backwoodsman to spend his time on bush beating with no hope of scaring out any skunks. He had an idea who was responsible for Israel's doom. It was Jereboam and his royal household against whom Amos railed and roared. It was a plumb line of judgment which God was setting in the midst of his people Israel, and for laying up crooked walls the king was to die by the sword; and for good measure Amos predicted that "Israel shall surely be led away captive out of their own land."

The religion of Israel was included in the sentence of doom as it should have been. What can match the words of Amos about his beloved religion of Israel and its impending doom? "And the songs of the temple shall be howlings in that day, saith the Lord God."

Now let's get to America and hang God's plumb line on her walls.

We may sum it all up in the words of Amos we have already quoted. We are trying to build a mighty nation out of atom bombs, jet planes, production lines and fragmentary religion. We are afraid of the whole gospel of Jesus Christ and of late we are scared of the very gospel we have so long and loudly proclaimed. Poor, half-starved people are in bondage to factories and mills, and with all of the increased farm production we have people starving in the midst of plenty. We are in an armament race with other nations, trying to escape a shooting war by a cold one which has left others apprehensive of our motives.

More serious than all else are the smirking Amaziahs who are snooping around the courts of Jereboam picking up the words of prophets and relating them to the king and people. They plead with every prophet of God in the frantic words of Amaziah to Amos — "O thou seer, go, flee away into the land of Judah, and there eat bread, and prophesy there." What a process this is by which prophets are shunted off into some rat hole while Amaziah and the King prepare for their doom.

Continuing Last Easter's Discussion

MARY DICKERSON BANGHAM

Last Easter, the reading of some of the letters to the ZIONS HERALD editor raised this question: Was Paul's talk of bodies terrestrial and bodies celestial wasted breath? Despite the gospel accounts of Jesus' sudden appearance within locked doors and of his equally sudden disappearances, must Christians either believe in His physical resurrection or in a sort of coming to understand, on the part of His followers, that He was immortal and, hence, living somewhere and, therefore, in a way, still with them? The latter view, if focused enough to be called a view, presents the modern mind with greater problems than a physical resurrection poses. The newer sciences of psychology and of psychiatry would be hard put to it to explain the book of Acts as narrative springing from a mere *coming to see,* subjective experience. Even the engineers of fiction-writing call for better plot motivation than that! If nothing was seen, nothing heard save figments of imagination, the laws of human nature which man is beginning to ferret out are disproved. Figments do not unite to turn an entire world upside-down and right-side-to, certainly not when the only personal gain which could accrue is danger!

Subjective experience may be powerful and not unknown in group experience. Say, then, that the numbers — far more than eleven men and three women! — say the numbers who changed from despair to an almost wild courage merely had a mass change-of-heart. Could they have thought up, and agreed upon, as incredible and fantastic an explanation as the one they did unite upon giving? An explanation it was which integrated all their scattered forces! To labor the point even this far is ridiculous; logic, as well as science, as well as Christian faith, clearly indicates some Actuality regarding the resurrection.

After Easter, after the Ascension even, Paul claimed to have seen Jesus. Stephen, dying, claimed to have seen Him. In recent years the Syrian poet, philosopher and artist, Kahil Gibran, wrote to a friend of having seen Him three times. Others, too practical and too great to be dismissed as mere visionaries, have made the claim. But so far as I can discover not one has insisted upon having seen a flesh-and-blood, bone-and-sinew form. Of course it staggers the imagination to picture the body celestial as having any substance at all, or as being recognizable to Jesus' friends!

Recently — and the subject is not being changed — I listened in on a discussion of nuclear fission. From high school and college physics I remember only the one unalterable law: *Matter can neither be created nor destroyed.* Yet, if I were hearing correctly, atomic discoveries have altered that law to read: *Matter can neither be created nor destroyed in any ordinary transformation.* As long ago as 1946 physics professors were admitting to modification even though text books and laboratory work for the undergraduate continued the same.

The language of the physicist is not mine. Words had to cut through patiently to explain something of the astounding implications of those extra syllables, *in any ordinary transformation.* It is now known, I was told, that matter *can,* in small quantities, be changed into energy. And the change effects a tremendous amount of energy. It is thought probable that the law may work both ways; if so, then energy can in small amounts be changed into matter.

I mulled over the subject, particularly over the idea of the change effecting a tremendous amount of energy. An explosion?

I thought of Robert Graves' article in which he quotes a New Zealander friend, an atomic scientist, as saying that if Jesus' material body had been made immaterial at the Ascension, anyone with any scientific perception at all would recognize that such a breakdown of matter would have caused an explosion large enough to have wrecked the entire Middle East. Hiroshima and Nagasaki, according to the New Zealander and to Mr. Graves, disprove the possibility of Jesus' corporeal body ever having become incorporeal and thus disprove the very basis of our Christian belief. ("The Future of Western Religion," September, 1949: *Tomorrow.*) I take it that their arguments, centered in their ideas of our interpretation of the Ascension, would apply equally to the Tomb. I wonder why it was not the earlier disappearance which they chose to refute? No corporeal body was found beyond the rolled-away stone

Comparing my literary skill to Mr. Graves,' or my scientific knowledge with the New Zealander's is beside the point. I have no hesitancy in raising again the question which has been raised millions of times in these thousand, nine hundred and fifty years: *Who rolled away the stone?* Was that explosive energy, tremendous energy resulting from breakdown of matter? The question, so far as I know, has never been answered.

I thought, too, of the day when — grappling with a poem on light — I looked the word up in an unabridged dictionary. *Light,* I found, is *radiant energy.* One form of energy!

I re-entered the discussion. A university senior, majoring in math and physics, agreed that light is radiant energy. In changing matter to energy, then, could it take the form of light? One small bit of matter can be changed? How small? How large *could* it be? As large as a man's body? And if the law is found to work both ways, then for an unusual requirement, in an un-*ordinary transformation,* it is quite conceivable to believe that whatever form of energy the dead body of Jesus had been transmuted into could be changed again into matter — for, say, the cause of convincing a stubbornly doubting Thomas?

The idea of an article on this subject did not occur to me until it fell my lot to review Dr. Edwin G. Conklin's "Man, Real and Ideal" for a club program. Dr. Conklin, being one of the world's leading biologists, made stiff reading for me. That was well; my attention dared not wander and I evaded no conclusions. Dr. Conklin wrote that upon death the body undergoes marked, or as he put

it *profound,* change. Though we look upon a corpse, knowing it is devoid of life, we do not think of its structure as being different than that of a living body. But according to Dr. Conklin the protoplasm immediately changes and what appears to be the same physical body is, in reality, entirely different.

If we are to accept the findings of a highly honored biologist we must believe that our bodies will undergo immediate change upon death. Call it biological change, or chemical change, or call it what you will, the physical body one minute after death is not the same matter that it was one minute earlier. And the human form that was Jesus' underwent extensive change in its structure upon His saying, "It is finished."

Readily enough we accept the familiar fact that the energy of a living person is not there when he dies. It is a step harder to accept Dr. Conklin's thought that the dead matter has undergone profound change from the moment death set in. It is strange, even to the scientists, to modify a law long believed unalterable. But having gone this far, surely it can not be called a flight of poetic fancy to deduct that if matter can be changed into energy, then the matter of a corpse could, conceivably, be changed into energy. The only drawback is the question of size and that is one of degree. Yet if part of a mass of matter could become energy, who dares say that all of it could not? If, on the Cross, the body of our Lord were already undergoing extensive chemical change within, need the Risen Body which came forth Easter morning be called a miracle in the sense of a violation of natural law? Facts which include a glimpse of the laws by which He rose a Spiritual Body are awesome. Probably the greater mystery, now, is that people were permitted to see Him!

I have never felt the need of this kind of proof. I am glad to be among those who have found belief through other channels. Yet as the new viewpoints unraveled themselves before me I confessed to a sense of deep awe, great enough to dam up the gift of gab with which I am sometimes afflicted.

The scientific mind, for which I have great respect, does not usually find itself tempted into wordiness. No one began babbling about how the radio would have struck any thinking person as an impossibility prior to its perfection. Into the silence came words, not of a middle-aged housewife but of a university senior, a physicist in the making: "About a lot of things in the Bible, just because we don't have them happening today is no reason for saying they couldn't, or didn't, happen then. *They might have followed laws we don't yet know."*

Last Easter it was with surprise, even dismay, that I found so many ZIONS HERALD readers, discriminating readers beyond any doubt, holding to a belief in Jesus' physical resurrection. Far more dismaying is that many Christians hold the idea that the whole Easter story is a poetic myth embodying a true lesson. It seems to me that we not only need more than belief in a myth, however beautiful, but more than belief in a physical resurrection of our Lord if we are to find in it that which He sought to give us, — belief that we too shall live again. To believe that our dead bodies shall again become living flesh seems almost as preposterous to me as to believe that Jesus, with a terrestial body, walked into the midst of His disciples through locked doors and disappeared as He had come. With The Body Celestial, of which Paul so reverently spoke, He would have within Himself the knowledge of "laws we don't yet know."

The Churches And The Hydrogen Bomb

Recommended by the Department of International Justice and Goodwill and adopted by the executive committee of the Federal Council of Churches of Christ in America.

The attempt to develop hydrogen bombs, of far greater destructive power than existing atomic weapons, confronts our churches, our nation, and the world with tremendous moral issues and new imperatives in the struggle for just and durable peace. These issues are to be included within the subjects of an intensive study covering several months by a Commission of Christian Scholars. In this preliminary statement, we address ourselves to certain immediate issues of grave concern, as well as broader aspects of the problem of world order.

I.

We hold that the citizens of this republic should be given the essential facts about the hydrogen bomb which will enable them better to understand and judge the real issues before this nation and the world. Surely, in a democracy, it is fundamental that the people be helped to influence national decisions of such grave moment for their own future and that of mankind. At the same time, we warn against sensational journalism and public utterances which tend to incite hysteria among our people. In such hysteria can be found no saving fear of the Lord and of His judgment on a disobedient generation. Rather, the fears produced by sensationalism tend to weaken the moral fibre of our people, create a perilous preoccupation with material defenses, and inhibit the creative effort required to reduce the danger of war.

Some of us feel deeply that the hydrogen bomb does not present a new and different moral issue but sheds vivid light on the wickedness of war itself. Some of us oppose the construction of hydrogen bombs, which could be used only for the mass destruction of populations. Some of us, on the other hand, believing that our people and the other free societies should not be left without the means of defense through the threat of retaliation, support the attempt to construct the new weapon. All of us unite in the prayer that it may never be used.

II.

The main hope of peace in this period lies in mustering the spiritual, moral, and material resources latent in our world and directing them towards positive goals of human welfare, thereby helping to build bridges of understanding and fellowship among the peoples, and serving to isolate the forces of tyranny and war. The presupposition of this strategy is faith, and not fear. The re-

quirement of this strategy is reliance primarily on the constructive power of spiritually creative resources, rather than on the destructive power of military weapons.

We support the executive committee of the World Council of Churches in its appeal to the nations for a "gigantic new effort for peace," calling for "governments to enter into negotiations once again, and to do everything in their power to bring the present tragic deadlock to an end." We trust that our government will continue to give consideration to every possible avenue for trustworthy agreement on atomic energy and related issues, preferably through the United Nations. We recognize that Soviet leaders, as well as the Western governments, must sincerely desire agreement if any conference is to succeed. We recognize that the failure of an ill-prepared conference might increase the dangers of war. But we also recognize that unwillingness to take risks for a positive peace program will make these dangers more certain.

Any positive peace program should, however, seek more than gaining for ourselves immunity from the mass destruction of our bodies or immunity from the moral problem posed by our possession of weapons of mass destruction. Peace also means immunity to peoples generally from the systematic mass destruction of minds, wills and sense of personal dignity, by terrorism, by the insistent repetition of falsehood and by enforced isolation which breaks the bridges of understanding and fellowship among the peoples.

We commend the statement on "tensions between the United States and the Soviet Union," presented by Secretary of State Acheson on March 16th, which corresponds in many important respects with principles advocated by the Federal Council of Churches.* The statement recognizes that between the belief in the dignity and worth of man and the beliefs of international communism stand moral issues which can be neither evaded nor settled by compromise of basic convictions. At the same time, it holds that war between the conflicting systems can be avoided without such compromise, provided, first, that methods of intolerance, as the use of force, the undermining of established governments, the mistreatment of diplomatic representatives, and the distortion of the motives of others, are abandoned; second, that clashes of interest, as in the definition of peace terms and the establishment of effective control of atomic energy, are adjusted; and third, that opportunities for international co-operation, as in the United Nations, are utilized. We welcome Secretary Acheson's call to reinvigorate democratic efforts in the doing of "constructive tasks which give practical affirmation to the principles by which we live," as well as his stress upon faith "in the values for which this republic stands."

We commend the constructive spirit and purpose of the proposal by Senator McMahon looking towards an inclusive and expanded program of economic and social development. We are not so much concerned here with the details of this proposal, which requires analysis, as with the attempt to think in bold, imaginative terms in keeping with the urgency of the problem. We commend the proposals of our government for an accelerated program of technical co-operation and development, to be carried on under the auspices of the United Nations, and urge that this objective be kept in the forefront of national policy. We also commend the recent statement by President Truman indicating a willingness to make a fresh start in the search for adequate and acceptable methods of international control of atomic energy. If the apparently distant hope of agreement is to be brought appreciably nearer, it is important that plans of control be given new and careful scrutiny.

III.

As Christians, we can not but discern God's judgment upon modern man, who had sought salvation by his own power and wisdom and believed that his conquest of nature would cure all his ills. Now we discover that the wisdom of man is not great enough to assure the beneficent use of the power which he has harnessed. We should, however, not be tempted to irresponsibility by this revelation of moral weakness. We must try rather to find the best possible solutions for our dilemma, in a spirit of humility which recognizes the limits of our wisdom and virtue, and in a spirit of courage which accepts responsibility, even though the future can not be foreseen.

Whatever may befall us and our world, we affirm our unwavering faith in God's faithfulness. His "judgments are true and righteous altogether." His mercy is as great as His judgments are terrible. Our present dilemmas may, if we bow contritely under His judgments, lead us and the nations of the world to a genuine renewal of our life. Should we fail Him, He "abideth faithful for He can not deny Himself." Our faith in His constancy must save us from fear and hysteria which confuse us and prevent us from doing what we ought to do.

* *Soviet-American Relations,* October 11, 1946.

Have You An Answer?

What economical use can be made of 7,000 of these boxes?

For 54 years the Morgan Memorial Goodwill Industries has had an unblemished record of having found a practical and economical use for thousands of oddities which have been contributed to this charitable institution.

Recently, however, a Boston concern donated to Morgan Memorial more than 7,000 hardrock maple boxes with brass fittings and an iron screen at the bottom — a war surplus commodity — which has got the organization's salvage experts completely stumped.

The boxes were originally made for the use of the U. S. Navy in the South Pacific, according to the best information available.

However, no navy authority can be found who knows for what purpose they were intended. Also, inquiries to manufacturers, distributors, war surplus officers and to several other of Uncle Sam's agencies have been fruitless. What use can be made of them now? That's Morgan Memorial's big problem.

The boxes are 28 inches long, five inches wide, three inches deep. They are made of hardrock maple with brass screws and fittings and an iron mesh screen inlaid in the wood across the bottom. Each box has six dowels.

UNION THEOLOGICAL SEMINARY New York

The Reply That Reader's Digest Wouldn't Print

Refused by *Reader's Digest,* despite hundreds of letters asking that they publish a refutation, Bishop G. Bromley Oxnam's vigorous reply to Stanley High's article, "Methodism's Pink Fringe," is now available in pamphlet form.

Bishop Oxnam is secretary of the Council of Bishops of The Methodist Church and one of the presidents of the World Council of Churches.

"Will Mr. High name one communist in The Methodist Church? Just one!" This is the challenge that Bishop Oxnam lays down to Mr. High whom he describes as having patiently been tolerated by Methodism "when he was a young radical."

The bishop's answer first sets forth in the language of the 1948 Episcopal Address Methodism's complete rejection of "communism, its materialism, its method of class war, its use of dictatorship, its fallacious economics and its false theory of social development." Every bishop signed this repudiation of communism, Bishop Oxnam states. After citing earlier Methodist condemnations of Marxianism, the bishop adds: "Methodism was on record as opposed to communism before many were aware of its menace."

Following through on his pamphlet's title, "Think and Let Think," the bishop uses both John Wesley and the Declaration of Independence to support freedom of opinion. "It will be a sorry day for the church and a sorrier day for the nation when majorities refuse to tolerate minorities," he declares. "Thought control is not the Methodist way nor is it the American way. It is the communist way, the fascist way."

The "pink fringe" author's literary ethics come in for stern rebuke. Referring to Mr. High's quotation from Bishop Brooks, Bishop Oxnam accuses him of deliberate misrepresentation of "a scholarly and spiritual leader." "High selects quotations designed to damn rather than to describe. Such journalism," the bishops asserts, "strikes at the very future of democracy."

The leaflet includes a statement by Dr. Ralph E. Diffendorfer, executive secretary emeritus of the Division of Foreign Missions, showing how grossly *Reader's Digest,* with full knowledge of the facts, distorted its account of the distribution to Methodist pastors of a book about the Soviets.

Single copies of "Think and Let Think" may be obtained by sending 10 cents to Bishop's Office, 150 Fifth Ave., New York 11, N.Y.; in lots of 100, seven and one-half cents per copy.

Books of Remembrance

Record the life history of your church along with the names of those whose gifts have benefited your church.

Beautiful, hand-tooled leather books with hand-engrossed pages are exhibited in carved repositories.

Also, exquisite stained glass windows and church furnishings. Send for our catalog.

WHITTEMORE ASSOCIATES, INC.
16 ASHBURTON PLACE, BOSTON, MASSACHUSETTS

Deplores High's Unwitting Aid To Communists In Japan

Referring to what he brands a "disgusting article" published in *Reader's Digest,* Morse Saito, an American missionary of Japanese ancestry, writing from Japan accuses Dr. Stanley High, author of "Methodism's Pink Fringe," of himself serving the communist cause.

"The real Japanese Christians would say that our ex-Methodist friend is certainly aiding the communists more than are any of those communists we have heard on the street corners," Mr. Saito writes in his Japan Letter, published by the Division of Foreign Missions of The Methodist Church.

Mr. Saito tells of communists in street corner rallies describing Christianity as the "opiate of the people." Then he writes: "But we are the ones who have watched packed chapels filled with people seeking an alternative to communism. We are the ones who have been attacked before any other group by the communists."

Japanese Christians, this missionary reports, have found the most adequate answer to their search in Christian ethics. Now they are being told by Dr. High that the prophets of their new faith are communists in all but name. In doing this, Mr. Saito believes that Dr. High has hurt the Christian cause even more than communism's soap-box orators.

The letter closes with gratitude to the denomination Dr. High has decked with a "pink fringe" for its aid to the Japanese in combating communism. "God bless you for your help. You have given us many and effective answers to communists. We beg you to continue."

The Parson Looks At Labor

Clair M. Cook

". . . On Earth, As It Is In Heaven . . ."

Walter Rauschenbusch probably made as deep and lasting an impression as any churchman in moving Christian people to a concern for righting industrial wrongs. "Christianity and the Social Crisis," "Prayers of the Social Awakening," "Christianizing the Social Order," "A Theology for the Social Gospel," — all of his books, so readable in style, are filled with a burning zeal that Christian love, basic to the kingdom ideal of Jesus, should find application in our society. Because of him and others of like mind, we have progressed a long way from the day in 1892 when Terence V. Powderly, Grand Master Workman of the Knights of Labor, charged that "You can count on the ends of your fingers all of the clergymen who take an interest in the labor problem." Even W. D. P. Bliss, refuting the charge — a Christian Socialist editor with vast acquaintance among the liberal clergy — could name only 62 such ministers.

How many are there today? It would be hard to say, but the number with both deep feeling and genuine knowledge in labor matters must run to hundreds. Interest in and recognition of labor's problems as one phase of our social concern involves thousands more — perhaps even a considerable majority of our ministers. But there are still some who take the attitude of the president of the Missouri Synod Lutherans in 1911 whom Rauschenbusch quotes: "The real business of the church is to preach the Gospel. It is not the mission of the church to abolish physical misery or to help men to earthly happiness."

But to those who believe intensely not only in personal but in social Christianity, the Gospel must apply to those things precisely; it did for Jesus. It was only as the church became an entrenched, secularized institution of political power, pomp, and wealth that it separated itself from and lost its zeal for the earthly welfare of common people. It quieted them with promises of heavenly comfort while amassing for its prelates increasingly more earthly ease. But the democratic reforms of Protestantism have slowly recovered the message and concern of Jesus for the common man.

It was Jesus who taught us to pray for daily bread; whose first thought for Jairus' small daughter on her return to life was that she should have food; whose righteous wrath was turned, even with physical violence, upon

FOR LENT

The Holy Scriptures

Are available not only in English but in more than 200 other languages.

Have you a new neighbor, a displaced person? You may cheer him and show friendship by a gift of the Scriptures in his own tongue.

Do you know a young person in college? We can supply Scriptures in Hebrew, Greek, and Latin, as well as in the modern languages — all helpful in building vocabulary.

And —— in English still the widest variety.

— OUR REGULAR LOW PRICES —

BUY FROM

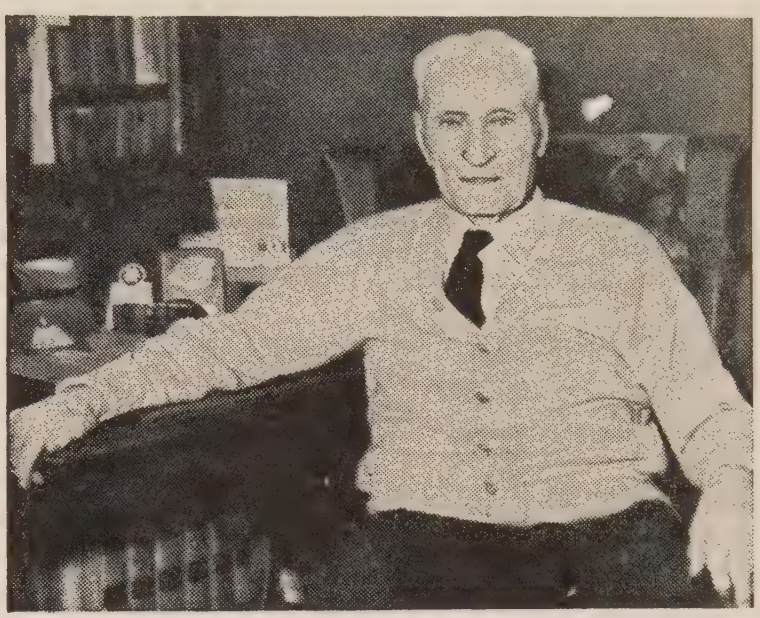
Massachusetts Bible Society

41 Bromfield Street, Boston 8, Mass.

the oppressors of the poor; whom the common people heard with gladness; and who *did* "abolish physical misery" and "help men to earthly happiness" wherever he went. It was Jesus who placed in the very front row of the blessed those who for his sake should relieve the sufferings of fellow men by visiting the sick and imprisoned, feeding the hungry, clothing the needy. To do so by social means — by seeing that a man is entitled to a job and a living wage — is modern fulfillment of Scriptural command.

Jesus need not have faced a cross. He could have been a respectable rabbi, concerned with the Law instead of with love and human need. But he chose to be a social and religious radical. All true Christians must be willing heirs to the wisdom of this folly. "In hoc signo vinces."

Methodism's Oldest Minister



The Rev. Charles W. Bailey, D.D., of Baldwin, Kansas, believed to be Methodism's oldest minister, relaxes at his desk after celebrating his 102nd birthday anniversary on Feb. 10th. Oldest alumnus of Baker University, the veteran minister served for many years as a pastor and district superintendent in Kansas before his retirement. While a young man he rode the plains as a cattleman before mounting his horse as a circuit rider with the gospel message. He is in good health and recently delivered an address at the Rotary Club, of which he is an honorary member. The centenarian has two sons who are Methodist ministers, the Rev. Henry I. Bailey of Lynn, Mass., and the Rev. Fred M. Bailey of St. Louis, Mo. His two other sons, both prominent laymen, W. A. Bailey of Kansas City, Kansas, and Herbert A. Bailey of Los Angeles, attended the birthday observance, as did many of Dr. Bailey's friends. He makes his home with his daughter, Mrs. Chester W. Gates.

On A Wide Circuit

W. W. Reid

Faith in Immortality

It was modern science, in the confident and arrogant strength of its adolescent years, that wrought havoc among recent generations with the Christian and pre-Christian belief in the existence of a higher life after human life. Science declared its test-tube and its method of physical demonstration the only avenues possible for arriving at truth.

But as science grows more mature, it has less confidence in its infallibility and in its monopoly of all approaches to truth. The physical scientists — Dr. Einstein and his contemporaries — have delved into the universe and find there a force invisible yet world-supporting, a force that no experiment can confine within a test-tube, that could shatter all known life, yet concerning which certain "laws" may be deduced. That matter is imprisoned energy, and that energy is "released" matter — a conclusion generally accepted by scientists — at once admits our minds into an unseen world the very existence of which was denied a century or less ago. . . .

Almost half a century ago, the philosopher and psychologist, William James, unconvinced by the attitude that all truth is test-tube truth, suggested an idea akin to today's "energy equals matter" formula. He thought that the human spirit did not exist because of the human brain — was not a product of it — but that the brain was probably a very poor channel through which the spirit was trying to express itself. And he felt that "release" from the brain and the body through death might well enable the spirit to act, and grow, and have experiences such as it could not under earthly conditions. One might follow the thought one step further and visualize the process of evolution and of civilization as the gradual betterment of the brain and the body as a more fit house for the spirit and for its activities.

Certainly we can, at least, agree with the late Dr. Charles E. Jefferson in his statement that when a scientist says, "At death the spirit of man will be extinguisshed like a candle flame," he is "not talking like a scientist, but like an ignorant dogmatist who is asserting as a fact what is nothing but an idle fancy." The modern scientist, though not able to prove immortality by his honored test-tube method, now concedes his own limitation in methodology, and he admits a strong possibility that spirit released from the human body is no more "lost" in the universe than is energy released from matter. . . .

Many of the great philosophers and theologians have pointed out that a just and moral God will not confine a spirit to a weak and pained body, nor to a world of sin and injustice, nor to the frustrations and defeats that surround human existence, but that somewhere that spirit, winging away from its prison, will achieve the goals, the better life, the ideals it has longed to reach. William James was so certain of this that he wrote his sister that "when that which is *you* passes out of the body, I am sure that there will be an explosion of liberated force and life till then eclipsed and kept down. . . . You *shall* come to your rights erelong."

And Matthew Arnold wrote concerning his father's passing:

"O strong soul, by what shore
Tarriest thou now? For that force
Surely has not been left vain!
Somewhere, surely, afar,
In the sounding labor-house vast
Of being, is practised that strength,
Zealous, beneficent, firm!"

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

2,000 Protestant Missionaries Remain In China

A recent conference of Protestant missionary leaders of 27 boards and agencies related to Christian work in China, held at Winona Lake, Indiana, brought to light that there are now more than 2,000 Protestant missionaries still in China "behind the bamboo curtain," and that about 1,000 of these are Americans. It revealed also that these missionaries are going to stay in China, so long as the communist government permits them, and that they will remain even when consular officials are withdrawn.

The Methodist Church and its Board of Missions and Church Extension was represented by Dr. Frank T. Cartwright, its secretary from China; by Miss Mary Grace Kesler, of Kansas, and of Chinkiang, Kiangsu, China; and by the Rev. Tracey K. Jones, Jr., of Syracuse, N. Y., and Nanking, China.

Following the conference, Dr. Cartwright said:

"It became clear to us at the meeting that generalizations are unwise. What is true for one section of China may be disproved by another. Conditions in the same area can grow better or worse without preliminary warning. Local communist officials in some places are strict in their interpretation of government policies; others are quite lenient. In some areas restrictions on Christian courses in connection with schools are tightening; in others there are few handicaps. Despite the recognition that 'generalizations are unwise,' it can be stated that in general Protestant work in China is still going forward — and with surprisingly little opposition and with gratifying results.

"The Methodist bishops and missionaries confirm such statements. There *are* difficulties, some of them serious. A Spartan type of missionary and Chinese Christian is required. Yet the missionaries who are in China write that they thank God they are privileged to serve at such a time when their Chinese fellow workers need them so greatly and are so vocal in the desire for their comradeship.

"A few Methodist missionaries are planning to return to the United States for their scheduled furloughs during these next months. So far as is now known no Methodists are planning to come on the ship that is expected to bring out the American consular officials. The Christians in China realize that the withdrawal of missionaries now means a net loss to personnel, because U. S. non-recognition of the People's Government coupled with that government's present unwillingness to admit new missionaries cancel any possibility of replacements. Because of this gloomy outlook many missionaries desire to remain in China even longer than the present approved term of service between furloughs."

The conference was called by the China Committee of the Foreign Missions Conference of North America. Dr. Rowland M. Cross, committee secretary, says that conclusions drawn at the Conference were:

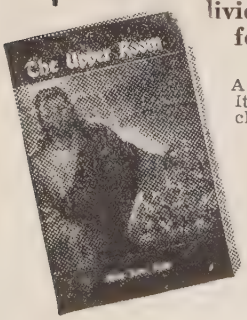
"In the decades ahead we may expect the development of a more indigenous organization of the church in China. It will probably not have close ties organically with the western churches. There is a desire for togetherness among the Chinese Christian groups, but it will not necessarily lead to organic union at top levels. It is more likely that the church will be rather loose in structure: closely knit administration will probably not be characteristic of that church. There may develop an indigenous theology. Christian communities with highly emotional and immature concepts of the faith are developing. There will be experiments in Christian living; witness the rapid growth of the 'Jesus' Family' movement. The church will grow by person to person contact rather than through general institutional programs with an emphasis upon teaching and worship in the family. Women will play a major role in leadership. . . .

"In order that missionaries may be ready to go to China when the way opens, the conference urged boards to recruit and train new personnel for the types of service requested by the church in China and to arrange for these persons to take two years of language study in North America, if they cannot enter China at the close of the first year; and further recommended that, if the boards assign the new missionaries, or those on furlough, to any other field while they are awaiting permission to enter, that assignment to be on a lend-lease basis. It was suggested that there was a value in assigning these missionaries to areas where there are overseas Chinese. In addition to language study, missionary recruits should have some form of technical training; all missionary personnel should have at least a year of theological training, in order that the church may maintain its clear-cut and unequivocal evangelistic witness even though evangelistic workers as such may not be permitted to serve in China. Candidates should be trained in such a way that they will be ready and willing to serve in types of work other than those for which they have prepared. They should be well informed in the philosophy of Communism and its practical application to the life of the Chinese people.

"The conference also recommended to mission boards that full assurance be given to missionaries of their denominations that their difficult position, both as American citizens and Christian missionaries, under the new government in China, is understood and appreciated, and also that mission boards endeavor to share this understanding with their church constituents."

THESE LAYMEN WITNESS

Some of the great spiritual insights of the ages have come from laymen and laywomen. The Upper Room for May-June is an all-lay number. The devotional messages for these months are written by lay persons who have learned to get daily help and inspiration through Bible reading, prayer and meditation. Here are engineers, and housewives, merchants and educators, congressmen, doctors, labor leaders, lawyers, and others who will lead millions of people in daily devotions. Join the ever-growing circle of individuals and families who find inspiration for daily living in THE UPPER ROOM.



A subscription to THE UPPER ROOM is a gift of love. Its cost is only 50c per year. Send your list now. Include yourself, your friends, your loved ones.

Single copies, 10c each. Consignment orders to individuals or churches, 5c each in lots of ten or more.

THE UPPER ROOM

The World's Most Widely Used Devotional Guide

1908 Grand Avenue Nashville 4, Tenn.

Drs. Shacklock And Iglehart To Return To Japan

Two professors in American theological seminaries, both former missionaries in Japan, are leaving their teaching posts to return to Japan as missionaries this summer under the Board of Missions and Church Extension of The Methodist Church. They are the Rev. Dr. Charles Wheeler Iglehart, of Union Theological Seminary, New York City, and the Rev. Dr. Floyd Shacklock, of Drew University's Theological Seminary, Madison, N.J. Both men visited Japan after the war as educational advisers to the American occupation forces and made studies for The Methodist Church and for the Foreign

Missions Conference of North America.

Dr. Shacklock, who served as a Methodist missionary in Tokyo and Hirosaki from 1920 to 1940, will be on a leave of absence from Drew. He will join the staff of the National Christian Council in Japan, and head a group for the preparation, publication, and distribution of a basic Christian literature designed to give understanding of the Christian religion. As a missionary, Dr. Shacklock had been director of the Methodist Publishing House in Tokyo, and principal of the famous To-O-Gi-Juku — a 250-year-old imperial Japanese school taken over by The Methodist Church half a century ago.

Dr. Iglehart will also go to Tokyo, and be related to the evangelistic and educational campaigns fostered by the Church of Christ in Japan, and by the National Christian Council. For 30 years, and until the outbreak of the war, Dr. Iglehart was a missionary in Hirosaki and in Tokyo. From 1934 to 1941 he was secretary for education on the staff of the National Christian Council of Japan. Meanwhile, he was a professor in Aoyama Gakuin, Methodist college in Tokyo; active in the promotion of "newspaper evangelism" throughout the Empire, and editor of the "Japan Christian Year Book." Recalled to the United States by the Board of Missions of The Methodist Church when the war seemed imminent, Dr. Iglehart served during the war years as Far Eastern adviser to the International Missionary Council.

Both men will be accompanied by their wives. Mrs. Iglehart was in Japan during the years of her husband's missionary service there and was engaged especially in evangelistic work among the women. Mrs. Shacklock — the former Emily Hodder, of Nashville, who was married to Dr. Shacklock in 1946 — is well-known as a writer and editor.

Dr. Shacklock is a native of Raymond, Nebraska, and was educated at Nebraska Wesleyan University, Boston University School of Theology, and Kennedy School of Missions, Hartford, Connecticut. He was at one time a secretary of the Student Volunteer Movement in the U.S.A.

Dr. Iglehart was born in Evansville, Indiana, but spent most of his youth in New York City where his father was a prominent Methodist minister. He was educated at Columbia University, Drew Theological Seminary, and Union Theological Seminary. Before his appointment as a missionary to Japan he was a member of the New York Conference of The Methodist Church and served churches in New York and vicinity. During World War I, Dr. Iglehart was head of the Y.M.C.A. army department with the allied Expedition in Siberia. After the Japan earthquake of 1923, he headed the campaign in The Methodist Church to raise funds for the rebuilding of Aoyama Gakuin and other buildings of the church, and for relief of victims of the disaster.

OUR NEW PENSION PLAN WILL DO IT!

By Its Transitory Fund
Our Present Retired Shepherds Of Souls
May Have Adequate, Dependable Support
Even As Is Assured Our Young Ministers

BUT TO DO THIS IT WILL NEED CONTINUING GIFTS!
IT NEEDS YOUR GIFT NOW WHETHER LARGE OR SMALL!

Communicate with our Executive Secretary — Make Checks Payable to PREACHERS' AID SOCIETY

In making your Will or Estate Pledge use the full legal name

Preachers' Aid Society of the New England Conference of The Methodist Church

STANLEY O. MACMULLEN, Treas.
87 Kilby St., Boston 9, Mass.

GEORGE E. HEATH, Exec. Sec.
581 Boylston St., Boston 16, Mass.

Women Plan World Studies

Three leading U. S. church women have joined with women from eight other countries in the first meeting of the World Council's Commission on the Life and Work of Women in the Church, held at the Ecumenical Institute, Celigny, Switzerland, (near Geneva), March 6-10.

American participants included Mrs. Frank G. Brooks of Mt. Vernon, Iowa, president of the Women's Division of Christian Service, Methodist Church; Mrs. Theodore O. Wedel of Washington, D. C., wife of Canon Wedel of Washington National Cathedral and a member of the national executive board of the Women's Auxiliary, Protestant Episcopal Church; and Dr. Glora Wysner of New York City, a secretary of the International Missionary Council.

Appointed by the council's Central Committee in July, 1949, the commission has undertaken responsibility for publishing a volume on differing customs regarding women, nation by nation, church by church. This study, to be written by Mrs. Kathleen Bliss of England for publication in 1951, was started prior to the Amsterdam Assembly in 1948 with surveys of women's life in the church contributed by interdenominational committees in 60 countries.

The commission will also take charge of a study of "man-woman" relationships, referring not only to existing custom but to Biblical teaching on the issue as presented by theologians of various nationalities and communions.

Miss Sarah Chakko, president of Isabella Thoburn College, Lucknow, India, who had been appointed secretary of the commission, took up her post at the March meeting, stating that she would be on leave of absence from the Indian women's college until June of 1951. Miss Chakko plans a trip to Germany in April to visit women's groups there, and hopes to be able to visit other countries where women have hitherto been cut off from the world or where church women's work is still in early stages of development.

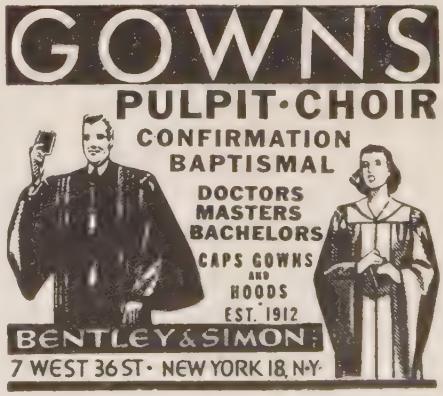
Quaker Women Fired

BALTIMORE, Md. (RNS) — Three Quaker women who refused to sign Maryland's loyalty oath, on grounds of religious conviction, will be dismissed from their jobs in compliance with a ruling by the state's court of appeals.

The appellate court ordered the Ober Anti-Subversive Act, which required a loyalty oath from all state and city employees, reinstated without ruling on its constitutionality, after the Baltimore Supreme Bench declared it unconstitutional. The Baltimore court then rescinded its earlier ruling.

The three Quaker women affected are Doris Shamleffer, an employee of the State Employment Dept., Elizabeth Haas, an employee of the Enoch Pratt Library here, and Dr. Miriam Brailey, director of the City Health Dept.'s Bureau of Tuberculosis.

Miss Shamleffer has already been notified of her dismissal from the state department, and the city solicitor's office here ruled that Dr. Brailey and Miss Haas must be discharged immediately.



Boston District Conference

The Boston District Conference will be held in Union Methodist Church, Columbus Ave. and West Newton St., Boston, on Monday, April 10th from 3:00 to 9:00 p.m. The Rev. E. C. McLeod will be the host pastor and the dinner will be served by the ladies of the church.

The meeting will open with devotions led by the Rev. Guy Allen, after which reports from the various committees will be heard. At 4:20, the Rev. Henry E. Helms will speak on "Adventures in Morganland." The reservation dinner will be held at 6:30, followed by the District Rally to be addressed by Bishop John Wesley Lord of the Boston Area. Music by the Seminary Singers of Boston University School of Theology will be under the leadership of Dr. James R. Houghton.

Brief reports will be given by Boston District Superintendent Willard C. Arnold and Boston District Lay Leader Roy I. MacArthur.

The Harvest Is Greater

E. Harold Mohn

The Advance is taking root and growing. This is the deliberate purpose and studied plan of Methodism in its quadrennial program. Reports from pastors and district superintendents to their bishops and to the Advance office in Chicago indicate that in this second year the whole church *moves into action.*

In order to achieve financial goals set by General Conference, receipts from Advance Fund Specials must be $250,000 monthly. In the first "action year" of the Advance (1949) that income moved up from $110,510 in the low month of August to $210,645 in the high month of October. Last November and December receipts were slightly less than this top figure.

But 1950 opens with both promise and performance. In January of this year, Advance Specials reached the amount of $293,737 and in the short month of February, receipts were $283,655. Of course, that pace must continue in order to catch up for the leaner months of 1949 that are gone. But Methodism's record of the last five months is a *song of victory.*

Back of every Kingdom achievement there is a story of dedication, understanding, and commitment. The stream of reports from district superintendents to the Chicago office. about local church *acceptances* and *remittances* increase every week. These district leaders say to us — "Our pastors and churches are beginning to hear from the fields." "Letters come from missionaries and institutions where these Advance contributions are ministering to missionary needs."

Week of Dedication

Also from many fields, letters of thanksgiving come to the Advance office both for prayers and offerings. From Bishop J. W Ernst Sommer, of Germany: "We thank you heartily for including our Martha-Mary Deaconess Home in Nuremberg, not only for the designated material gifts so bitterly needed. but for the fellowship of prayer in which there may come spiritual uplift and holy consecration throughout the church."

From Dr. Riccardo Santi, director of our orphanage, Casa Materna, in Italy: "On Thursday of the Week of Dedication in Naples, we are praying for all our brethren in the United States. No material help is as effective as the power of prayer. From two little orphans which I found in the streets 45 years ago, this orphanage has grown to 400. The burden of maintenance is great. but in most difficult times God opens the generous hearts of our American brothers in Christ. Thank you all for this new hope and courage."

From the Rev. Doroteo Venegas, pastor of a little church of the Latin American Conference, in Fullerton, California: "The Week of Dedication was a great blessing to our little flock of 22 active members."

From the Rev. James E. Major, of Santiago, Chile: "We not only had prayer on the day when Methodists in America were praying for Sweet Memorial, nearly destroyed by fire, but throughout the week groups in our church were praying for friends in the United States and that God would lead us in Chile to the same kind of vision and consecration."

News about Week of Dedication receipts has barely started. As usual the record is spotted: "great audiences," "splendid meetings," "bad weather," "many conflicts locally," "coal strike," "better than last year," or "not so good." So the puzzling story unfolds but eventually Methodism measures up in total results. The largest congregational offering reported immediately following March 12th comes from Galloway Memorial Church Jackson, Mississippi. The offering was $3,100

But offerings are of secondary importance to spiritual values that Methodism seeks in a re-dedication of life. When that day come in which every one of the 21,000 parishes in our great church sets aside the Week of Dedication as a time of prayer, confession, and commitment, the intangible results in renewed spiritual power will eclipse all financial returns and also multiply them. There is evidence across the nation that this high objective is becoming fixed in the mind and heart of the church.

Each pastor is urged to send promptly his Week of Dedication report to the district superintendent, who in turn is eager to enter his district totals in the record at the Chicago office.

FEDERAL ENGRAVING CO.
DAY & NIGHT SERVICE
Phone
LIBERTY
2496 · 2497
BOSTON MASS

$14,500,000 For Relief

Geneva (RNS) — Protestants throughout the world contributed nearly $14,500,000 last year in money and goods for needy European churches, according to a report submitted here to the Board of Managers of the World Council of Churches' Department of Inter-Church Aid and Service to Refugees.

The report disclosed that more than 83 per cent of the offerings came from American Protestants. About 44 per cent represented contributions from 19 denominations channeled through Church World Service, the remaining gifts coming from Lutherans through Lutheran World Action and the Lutheran World Federation.

Protestants Petition Franco

On February 15, 1950, representatives of an estimated 15,000 Protestants in Spain addressed a petition to General Franco asking for measures of legal protection. Following are the measures regarding which they were especially concerned:

1. Exact provisions relating to the reopening and opening of centers for Evangelical worship, such as can leave no room for misunderstanding on the part of local authorities.
2. The guarantee that we may hold our services without let or hindrance.
3. The authorization to hold our services in private houses wherever there may be no more suitable place.
4. The authorization to print Bibles, hymn-books and other devotional and theological literature, produced with that due respect for other denominations which prevails in these days among Christian confessions, and reserved exclusively for use in our churches.
5. The reopening and opening of schools for the children of Evangelical families.
6. Respect for the conscience of pupils attending educational institutions, public or private.
7. The guarantee that members of our churches may secure permission to celebrate their civil marriage.
8. The right for Spanish Evangelicals to claim public social assistance, without the imposition of conditions which for reasons of conscience they may find difficult or impossible to accept.
9. The exemption from Catholic religious practices of Evangelicals subject to military or penal jurisdiction, and the right to receive the ministrations of their pastors.
10. The certainty that Evangelicals will be able to hold funeral services in civil cemeteries, or, should there be none such, the absolute guarantee that places of burial will be in conformity with conditions excluding all danger of profanation.

The Challenge Of Public Affairs

Frederick M. Davenport

Excerpts from a talk before the Personnel Officer Group, Department of Agriculture, November 18, 1949

We are too slowly learning the vast need of the very best service in all fields of government, and most of all in the Federal field where a keen grasp of issues and problems is so vital to the future of America and the world. We are slowly learning that a wise administration of public affairs, a sound party life, a leadership of force, imagination, of moral power, capable of bringing things to pass, capable of improving conditions of living without bankrupting the nation are fundamental to survival and human progress in this country.

There is being thrust upon us by the inevitable movement of events the greatest obligation that has ever been put upon a people. It is coming to pass, through causes that are deeply economic and personal, and traceable, that the malignancies of human nature are in danger of rising to ascendancy over large areas of the earth's surface. And fate, if you wish to call it fate, or ultimate Providence, if you wish to call it Providence, and world opinion, if there is a world opinion, have put upon this country the duty and the necessity of assuming the guidance and making the fight, in a broad sense, for the common good in many latitudes, on land, on sea, and in the air, to give the world its chance, perhaps its final chance to be in order and to be free.

We now know that this country was far from ready to enter upon the formidable conflicts of the two recent World Wars. We were passing through a generation of profit-taking and profit-losing — let us eat, drink, and be merry for tomorrow we die — a generation of vast carelessness about what kind of government we had in this country. We are not out of it yet. To far too great a degree we have, in Washington, government by filibuster, government by sectionalism, government by class struggle, government by pressure groups.

We have passed through a long era, though happily we are passing out of it, when college professors were widely advising graduates to take up bond selling in times of peace or a so-called private profession, and avoid politics or a public career as a pestilence. And some good mothers — God save the mark — though we can understand why — were chanting, "I didn't raise my boy to be a soldier," "I didn't raise my boy to be a politician, or a government administrator," — in the face of the fact that the psychology of the home and the school are the final defense of the democratic form of government and the democratic way of life.

Government employees in Washington as a body have been long held in low regard, as they still are by a great many people, although as a section of the population they are of unusual excellence, but widely underesteemed, damagingly underesteemed, in my opinion — chiefly because there has until recently been little attempt in the field of government to select and train able supervisors, administrators, leaders for these employees, in the most enormous and important business in the world. This is a dangerous flaw.

The administrative side of government, the management side of the every-day business of government, must be intelligent, clean, and effective. It is the only way a free and busy people can deal with the vast range of complicated social and economic problems which affect us all.

There is a comparable need of top-level talent in the political-party life of the country. The popular feeling about political persons, the peering at political officials, so common in the field of public opinion, is pathological, as much as when it appears in the administrative field.

We have not only neglected the development of an adequate amount of high-level administrative sagacity, but of political sagacity as well. And in this general neglect of our public matters, men and women from colleges and schools of higher learning have been the chief offenders.

If you look closely at the grass-roots management of the political parties, you will find very little influence there from the mental and moral energy output of the higher schools. Between fifty and a hundred thousand college students every year pour out into the various activities of human society in America, largely avoiding political party life and experience, even as an avocation.

After all, these political controls are fundamental to the public interest, to the welfare of the country. Whatever you may think of this or that politician, who never earned before what he now earns and never will again, the whole condemnation of our public men has become shallow and meaningless. A useful politician, a politician in the true sense, is a person actually able to bring things to pass within the fabric of government and in a free system. He is the expert in the behavior of his party colleagues and of the electorate. He understands human nature. He manages human prejudices and prepossessions, through the channels and past the reefs and rocks of public sentiment and into safe harbor in the law and the Constitution. The able politician is the navigator of the ship of state. No one can take his place in a storm. What Lincoln did in the years 1860-65 was to bring into safe harbor the idea of Daniel Webster that the Union must be preserved. Lincoln was the master of his country's fate, the captain of her soul, because he was the master politician of her history. — *Dr. Davenport is chairman of the Federal Personnel Council of the U. S. Civil Service Commission. He is an active member of Foundry Methodist Church in Washington, D.C.*

KIMBALL, GILMAN & CO.

87 Kilby Street, Boston, Mass.

General Insurance

Stanley O. MacMullen C. Robert Fraser
Kenneth W. O'Leary Henry T. Drohan

Exemption From School Taxes

Victoria, B.C. (RNS) — A delegation of Roman Catholic layman presented a petition to the government here demanding that the Catholic minority be exempted from paying taxes for public school support.

The petition declared that "as Catholics being bound by conscience, do not send their children to public schools," they should be relieved of the obligation of maintaining such institutions.

According to the petition, the operation of separate Catholic schools saves the province $1,000,000 a year in education costs.

The petition urged that the problem should not be considered as a religious issue or an attempt to divide the people along sectarian or racial lines.

"Neither," it added, "are our demands in any spirit of opposition to the system of public and high schools organized and conducted under our school laws."

In addition to exemption from ordinary school taxation, the petition asked that Catholic parochial schools be free from municipal land taxation. It also demanded that ordinary medical and dental services supplied to public schools be extended to the separate schools.

AN EASTER HYMN

Charles Parkin

Praise we now the Saviour glorious,
Gladly now His praise we sing!
Over sin and death victorious
Christ is ris'n, Eternal King!

Alleluia! Alleluia!
Let the Easter anthems ring!

Let no fear of death assail you,
Christ the Lord is gone before.
His triumphant powers avail you;
Open now stands heaven's door!

Alleluia! Alleluia!
Jesus reigns for evermore!

Lo! He lives in glory ever,
Crucified and Risen Lord.
From His love no pow'r can sever
Those who trust His saving word.

Alleluia! Alleluia!
Christ our King, Redeemer, Lord!

(To be sung to the tune, "Regent Square" — M.H. 77)

PERSONS

Union Methodist Church, Boston, will hold its formal dedication on Sunday, April 23rd, at 10:45 a.m., when Bishop John Wesley Lord will preach the dedicatory sermon and will conduct the ritualistic service. At 3:00 p.m. that afternoon, Dr. Charlotte Hawkins Brown, founder and president of Palmer Memorial Institute, Sedalia, N.C., a school for teen aged Negro boys and girls, will speak.

Bishop Ivan Lee Holt, resident in the St. Louis Area of The Methodist Church and president of the Methodist Council of Bishops, and Mrs. Hugh A. Carithers of Winder, Ga., were united in marriage on March 28th in a simple ceremony at Greenwich, Conn. The bishop was attended by Federal Judge Ivan Lee Holt, his son. The marriage was performed by the Rev. Dr. Ralph W. Sockman, pastor of Christ Church, N.Y.C.; the Rev. Dr. Elmer T. Clark, editor of *World Outlook;* and the Rev. Dr. Samuel McCrea Cavert, secretary of the Federal Council of the Churches of Christ in America. The bride is active in the North Georgia Conference of The Methodist Church and the Georgia Federation of Woman's Clubs.

Bishop J. W. E. Bowen, resident in the Atlantic Coast Area of The Methodist Church, will be the speaker at the final meeting of the season of the Boston Methodist Social Union, to be held at Union Methodist Church in Boston, on April 17th, Monday evening

The Rev. Otis A. Maxfield, minister of the Wilmington, Mass., Methodist Church, has been appointed as a delegate to the E. V. Moormon School of Evangelistic Preaching to be held at the First Methodist Church, Moline, Ill., from April 12th to the 26th.

Howard Thompson has been elected a vice president of The American University, Washington, D.C., according to a recent announcement by President Paul F. Douglass. A graduate of the College of Arts and Sciences of The American University in the class of 1939, Mr. Thompson took his master of arts degree from Columbia University in 1941. From the time of his graduation in 1939 until his induction into the Navy in 1943, he was in secondary school work in the Metropolitan area of New York.

Howard W. Selby, prominent New England Methodist layman and a director of the Boston Wesleyan Association, publishers of Zions Herald, is a patient at the Good Samaritan Hospital in West Palm Beach, Florida. Mr. Selby is recuperating from a virus infection. He expects to leave the hospital about April 12th, and will then spend two weeks in his bungalow at 224 South Boulevard, West Palm Beach, before returning to his home in West Newton, Mass.

Ground breaking ceremonies for the addition to First Methodist Church in Needham Heights, Mass., took place Sunday, Mar. 19th. This $200,000 addition will double the capacity of the present edifice which is to be remodeled. Elmer A. Everett, vice chairman of the building committee, presided at the exercises in the absence of the chairman, Horace A. Carter, who is in Florida. Miss Hannah Gorse turned the first spadeful of earth, just as her mother, the late Mrs. Joseph Gorse, did for the original church 76 years ago. The Rev. Harold H. Cramer is pastor of the church.

West Hartford, Conn. — It's the pastor who does the baby-sitting when members of the Emanuel Methodist Church here gather for their monthly Family Night. The Rev. Wallace T. Viets urges all parents to bring their youngsters to the event, and then he holds his "nursery hour" while the dads do the family night supper dishes and the mothers talk. Mr. Viets said he takes the opportunity to do a little teaching, but mostly he's interested in getting on familiar terms with the youngest members of his flock.

Col. William M. Tow, commander of Camp Edwards, Falmouth, Mass., who on March 31st was retired from active military service, plans to return to the field of education. He is an ardent Methodist. Mrs. Tow's father was the late Rev. E. S. Lyons, who served as a Methodist missionary to the Philippines and director of Oriental work on the Pacific Coast. Mr. Tow's oldest son graduated from West Point last June and is now at Fort Benning; his second son is a third classman at the Academy; his youngest son has been in the junior high school at Falmouth.

Dr. and Mrs. Bond Fleming, Millsaps College, Jackson, Miss., announce the birth of a daughter, Rebecca Bond, on March 8th. She is welcomed by two sisters, Mary Dell and Jane Ellen, and a brother, John Howard. Dr. Fleming is a former pastor of the Methodist church at Spencer, Mass.

Chilton G. Bennett of Chicago, executive secretary of the General Board of Lay Activities of The Methodist Church, left New York by plane March 25th for an official overseas visitation. He will attend a world-wide gathering of lay activities leaders and make a whirlwind speaking tour of North African and European centers. Major purpose of his trip is participation in a meeting of the executive heads of laymen's work of every major Protestant denomination being held prior to a laymen's institute, sponsored by the World Council of Churches in Geneva, Switzerland.

The dean of Methodism in Hingham Mass., Mrs. Ella Sears, celebrated her 97th birthday on March 23rd. Mrs. Sears has double distinction, for in addition to being three years less than a hundred, she also ha been a member of the Hingham Methodis Church for 81 years. Her birthday was cele brated in the midst of her family, for whil she is still keenly interested in the churc and current events, she is entirely confined t her home where she lives with her daughte Mrs. Ella Hardy. Hingham has another Meth odist of many years, Mrs. Winthrop Lincoln who became a member of the church on pro fession of faith 67 years ago. She and he husband are faithful church attendants.

The 20th annual observance of Men an Missions Sunday will occur on Sunday, Nov 12th, this year. The theme recommended b co-operating Missionary Boards, and chose by the Laymen's Missionary Movement fo this day, is "*Men* for the *Master's Mission* The text proposed for the day is Romar 10:14,15. It is hoped that every church wi recognize this day, since it may be combine profitably with any other emphasis. Mo pastors will ask laymen to speak briefly o the theme preceding the morning sermo in which the pastors may follow up the sam thought.

Rededication At Calais, Me.

Ernest R. Heywood

Bishop John Wesley Lord was in Cala on Sunday March 12th to dedicate the r modeled sanctuary and memorial gifts. Th interior of the church has been changed fro the old style auditorium with high platfor and center pulpit to a lovely three-tier divide chancel with gothic arch and ecclesiastical a pointments. The walnut altar is a memori to a gracious lady of yesteryear and her gran son who lost his life in an attempt to save friend from drowning at a picnic on the d of their high school graduation. The br cross is in memory of another past preside of the old Ladies' Aid. The communion r is a gift and carries a placque which reac "Dedicated to the citizens of Calais who e abled Knight Memorial Methodist Chur to render hospitality through its Servicemen Center to 9,000 members of the armed forc passing through Calais 1943-1945." The You Fellowship presented a gift of $60 to the F serve Pension Fund.

A pipe organ was dedicated. It is hidd in its own chamber in the rear of the chur but the detached console is in the chancel. is of the latest type and was built to specifi tions drawn up by the pastor's wife, Myr Heywood, who is choir director and organ It has two manuals and 940 speaking pipes

After the evening service Bishop Lord w tendered a reception by the church under t direction of the W.S.C.S. The remodeli was designed by the pastor and his wife w

have dreamed of this lovely sanctuary for 10 years. The scheme has been completed free of debt. The Rev. Ernest R. Heywood is the pastor.

Maude E. Kenderdine

Following a brief illness Maude E. Kenderdine, wife of the Rev. Jesse Kenderdine of the Eaton Memorial Church in Livermore Falls, Maine, passed away on March 19th. She is survived by her husband, two daughters, two sons, four brothers, one sister, and four grandchildren.

Mrs. Kenderdine was born at Union Village, New Jersey, in 1889, the daughter of the Rev. David D. and Mrs. Charity Coon Smalley. Her father was a member of the Newark Conference of The Methodist Church.

Funeral services were conducted in the Eaton Memorial Church by the Rev. C. D. Wentworth, superintendent of the Augusta District; the Rev. Lester L. Boobar, superintendent of the Portland District; and the Rev. Arthur G. Christopher, pastor of the Green Street Methodist Church of Augusta, Maine.

The funeral was attended by former parishioners of Mr. Kenderdine from Brewer and Rockland, Maine, as well as relatives and friends in Livermore Falls.

Many-Tongued Pastor

A former supply pastor in The Methodist Church of Hungary is attending theological seminary in Zurich, Switzerland, under sponsorship of American Methodists. He is 21-year-old Edmund Hevesi, son of a Salvation Army officer. He has been awarded a "Crusade Scholarship" for three years of study at the Baptist Theological Seminary in Zurich.

Mr. Hevesi traveled with his parents while they were engaged in international service. He started to school in Hungary, where he was born, and later transferred to Holland, returning to Hungary when war came. Later his parents were moved to Burgdorf, Switzerland, where they now reside.

Mr. Hevesi, who speaks several languages, is willing to accept assignment in any country when he finishes his training. He expects to qualify as a regular minister in The Methodist Church.

Move To Oust Ordass

Budapest — Removal of the imprisoned Bishop Lajos Ordass as Primate of the Lutheran Church of Hungary is expected in the near future when an election will take place to determine his successor as head of the Banya or Montana Diocese of the church.

The most likely candidate to succeed Bishop Ordass, according to reports circulating here, seems to be the Rev. L. Dezsery, 36, an avowed Communist. Formerly a student pastor and youth leader, he is now editor of *Evangelikus Elet,* official periodical of the Hungarian Lutheran Church. He was named to the post by the Communist-dominated government of Hungary.

It is expected that the Council of the Montana Diocese will shortly declare the "de facto vacancy" of the bishop's seat. Informed circles here say that Dean Lajos Kemeny, who has been acting bishop since Bishop Ordass was sent to jail in October of 1948, will not be a candidate, and that Pastor Dezsery is, therefore, the logical choice.

In addition to Bishop Ordass, it is understood, other officials of the Montana Diocese will be purged to eliminate "reactionary and anti-democratic elements" from the leadership of the church.

Steps to oust Bishop Ordass from office were taken by Josef Darvas immediately after his election as general inspector or lay president of the Montana Diocese. This is the largest of the four dioceses of the Hungarian church, with 300,000 members or half the total number of Lutherans in Hungary.

Work Camp At Rolling Ridge

The ministers of the New England Conference have been invited to a three-day work camp at Rolling Ridge, North Andover, Mass., from Wednesday, April 12th, through Friday, April 14th. A list of 25 projects has been presented to the ministers in an effort to put their best talents to work for the good of Rolling Ridge, and the three-day schedule has been carefully arranged so that time for exercise, rest and fellowship can be included in good balance.

Bishop John Wesley Lord, resident in the Boston Area, plans to spend Friday, April 14th at the work camp and will preside at the annual meeting of the Rolling Ridge Methodist Commission, Inc. at 2:00 p.m.

Ministers who have not yet indicated their intention of participating in all or part of the work camp are urged to write immediately to The Rolling Ridge Methodist Conference Center, 666 Great Pond Road, North Andover, Mass. Overnight accommodations and meals will be provided if reservations are made immediately.

India's "Sacred Day"

The present is a "sacred day" for the people of Indian Republic, say the Methodist bishops of that land — Bishops Pickett, Mondol, Rocky, and Subhan (two Americans and two Indians) — in a message pointing out the new liberties and responsibilities of the nation, and especially of the Christian minority there.

"The kings and emperors, rajahs and nawabs have lost their power, and the day of the people has come," say the bishops. "No citizens of India have more right to rejoice in the birth of the republic than have India's Christians. Democracy has its roots in the Hebrew-Christian tradition. . . . Understanding Christians will recognize the need for prayer and service. The Republic of India

EVENTS

will not succeed unless the citizens of India accept the responsibilities of this day as heartily as they do its benefits. The bishops of The Methodist Church therefore urge all Methodists of India to dedicate themselves to the service of India and to Him in whose hands is the destiny of nations. . . ."

Maynard Dedication

The new $5,000 Sunday school rooms of the Methodist church in Maynard, Mass., were dedicated on Monday evening, March 27th, to Miss Harriet Naylor, who has faithfully served that Sunday school for more than 60 years. She was superintendent of the primary department for nearly 50 years, in addition to being a teacher and church school treasurer. The building committee is under the chairmanship of Albert Hodgess. Worcester District Superintendent Charles Allen spoke at the dedication service. The Rev. R. K. Jones, Jr., is the pastor of the church.

Worcester District News

Donald D. Douglass

Sixteen university students representing four continents and 11 countries joined in an international student Sunday service March 12th at the Wesley Methodist Church in Worcester, Mass.

These international students are all studying at Boston University and shared in this special service at the invitation of Wesley Church. The program was to emphasize the "One Great Hour of Sharing."

Participating in the worship service were Toshimi Ttasayama of Hawaii, giving the call to worship; Peter A. Aduja of the Philippine Islands, greetings; Jarka Kostal of Czechoslovakia, the Scripture Lesson; and Jesse K. Cornelius of India, the morning prayer.

The sermon, "I Gained My Freedom Because of Him," was delivered by the pastor, the Rev. Dr. George A. Fallon.

Following the morning service Mr. Farnham B. Goulding, church school superintendent, took the visitors on a tour of the church school. Following the tour Mr. Harold C. Jackson, Jr., president of the Young People's Fellowship and H. Bradford Gibbs, Jr., president of the Young Adult Fellowship acted as hosts in placing the students individually in homes of parish members for dinner.

The people of the Cherry Valley Methodist Church take great pride in the fence they call the "Bishop's Fence." The fence that surrounds both the church and parsonage was paid for and installed by Bishop Oxman during his son "Phil's" pastorate. The bishop installed the fence to protect his granddaughter, Betty Kay.

RESERVE PENSION FUND CAMPAIGN
NEW HAMPSHIRE METHODIST CONFERENCE
Funds being solicited —— Your help appreciated
Address inquiries to the Executive Secretary. Make checks payable to
NEW HAMPSHIRE METHODIST CONFERENCE PENSION FUND
G. Bennett Van Buskirk, *Executive Secretary*
204 Gilford Avenue, Laconia, New Hampshire

Faith Progress In The Advance Program

Ronald W. Ober

Since the launching of the Faith teaching phase of the Advance for Christ and His Church in November, 1949, there no doubt have been various results in its reception among the people of the church. Some persons have taken the study of their faith quite seriously and are attempting to strengthen and enrich it, eliminating from it the dross of doubt and cynicism. Such is the case of the people in the Arlington Heights (Mass.) Methodist Church who have been optimistic and sincere in their reaction to "our faith" emphasis.

Believing in the program and the intelligence of his people, the pastor, the Rev. Ronald W. Ober, has presented the Advance program, giving particular emphasis to the study of "our faith." The response on the part of the congregation has been most encouraging.

No grandiose schemes were employed. The presentation came on the occasion of a "Fill-the-Pew" Day the first Sunday in November, 1949. Through personal contact of all members and friends of the church by telephone and visitation, an earnest attempt was made to get a large attendance at this service. The church was filled to capacity with 175 persons present.

In his sermon the pastor explained the purpose of both the Advance Specials and "Our Faith" booklets. The results were indeed heartening for 43 sets of "Our Faith" booklets were sold at the close of the service; and at the present writing, 57 sets of booklets have been purchased, making an average of one set of booklets for every seven active members. An Advance committee was set up consisting of the leaders of the various church organizations and the financial challenge was presented to the committee. Although no individual quotas were set, except an overall quota which the church has accepted, each organization intends to help meet the overall quota so that the Advance can continue in the home and foreign missionary fields.

Further signs of the people's interest in this Faith program have been indicated in the demand of senior church school students that they study these booklets in their classes. The young adults have studied two of the booklets in their Sunday evening meetings. A five minute discussion on "Our Faith in the Bible" from the pulpit resulted in several survey books on the Old and New Testaments being borrowed for reading at home. For additional study, the pastor is conducting a series of Sunday evening services during Lent on the Faith booklets. One of the special features was the discussion on "Our Faith in Immortality" by Professor L. Harold DeWolf of Boston University School of Theology on March 26th.

"Our Faith" program is functioning. The minister feels that this Advance in Faith can be made when one believes in the value of such an adventure and when one respects the intelligence, loyalty, and faith of the people.

Come With Me To India

(Continued from Page 5)

hour late) and arrived at our destination between six and seven in the evening. We were fortunate enough to get seats up in front with the driver and parked ourselves as compactly as possible with a 25 pound bag of sugar, two umbrellas, my brief bag and overnight bag, and other personal accessories. Somehow we managed to find room for our feet. What we would have done if we hadn't gotten this choice front seat accommodation I don't know, because the seat behind us, reserved for women was packed so tightly with women and children that you couldn't have wedged a sheet of paper between them. The "we" included myself and Miss Ethel Ruggle a gentle-mannered, sweet-faced, little lad missionary now close to retirement, whos first appointment had been Jagdalpur.

Just as I was feeling rather sorry for m self and developing something of a marty psychology, she began to tell me some her early experiences.

"I came to Jagdalpur the first time in bullock cart," she said reminiscently. " used to take anywhere from eight to twelv days to make the trip. We traveled by nigl and slept by day. And of course there wa no good road then and no bridges. We ha to make our own road through the jungle.

I stared at the gentle-mannered, sweet face little lady with amazement. "But — weren you afraid of tigers?" I asked, knowin that even on a bus trip today one ran good chance of seeing one.

"Oh — yes," she replied calmly, "of cours But it was just one of the things that ha to be done. We took it in our stride."

She went on to tell me other things whic she had taken in her stride: about a nativ uprising when she had refused to leave th girls of her school in danger and had kep watch over them for a week without onc taking off her clothes; about how she finall escaped, riding all one night on a pon through the jungle to the border of Oriss narrowly missing capture at least twice, an finally arriving at a mission station wher she despatched the telegrams which brougl a British force to end the rebellion. I d cided that I had better revise my definition on two counts: not only of "gentle-mannere sweet-faced little ladies" but also of "ma tyrs." Well, we didn't see any tigers, noth ing more exciting than a pair of beautif spotted deer leaping across the road into th woods. And here I am in Jagdalpur.

But to Zions Herald readers I am still i Madura, and I shouldn't jump the hundre of miles so swiftly. Madura is worth a whol letter by itself. It gave me a better insigl into Hindu worship than even Bridaban Banaras. There is a great temple there whic has been opened to outcastes (including us and, while we are not allowed in the mo holy places of Siva and his wife Minaksh there are many shrines throughout the plac at which "puja" (worship) is being constan ly performed. I was fortunate enough to b there on a Friday evening, a sacred da when the place was almost as crowded an festive in appearance as Revere or Old Orch ard Beach on a Sunday. Strings of electr lights were strung over all the big gateway leading in long vistas into the temples Siva and Minakshi. A great pot-bellied statu of Ganesh, newly silvered, was bedecked wit a bright aura of colored lights memorializin some philanthropist of the year 1950. Th gods Siva and Minakshi, two little silver dol in gold and crimson trappings, were out tal ing their weekly airing in a swing, th crowds making obeisance as they passed, som

AIRTEX
MODERN ELASTIC
STOCKINGS
LIGHTWEIGHT
COMFORTABLE
INVISIBLE
TWO WAY STRETCH
Heavyweight For Severe Cases
FOR SMARTLY DRESSED WOMEN
FOR WELL GROOMED MEN
for measure blanks write to
Worcester Elastic Stocking
Company
56 Front Street
WORCESTER, MASSACHUSETTS

very devout worshipers prostrating themselves. One interesting thing: a Hindu guide who knew Mrs. Nolting, my companion, came up to us and asked eagerly, "Did you see the idols?" Not *gods,* but *idols.*

It's a queer feeling to see a man performing worship before a hideous pot-bellied elephant (even a gorgeous silver one!) or walking nine times around some greasy black stone statues symbolizing the signs of the zodiac and then prostrating himself before them. You can't really believe that he's serious at first. And then you begin to wonder why on earth you yourself (and the society of which you are a part) aren't better than you are. Why aren't we really concerned, for instance, that South India has been having a famine for three years and the people are starving? "I hear from the papers," said a cultured Indian woman to me one night on the train, "that America is thinking of having another war." We who have been ostensibly following the Christian way for nearly two thousand years! Indians are acutely conscious of color. They were talking one night at table about an Indian family who were going to adopt a baby. Finally one was secured for them, and they were pathetically happy about it. When the baby arrived, however, it was almost black and they were horrified — and heartbroken. They wouldn't think of taking it. And it is their Christian brothers of the west who have made them color conscious.

I'm going to stop being critical of missionaries, if I have been. True, I don't agree with some of their ideas about religion. I think some of them are almost as mistaken as many of the Hindus whom I saw worshipping in the Madura temple. But most of them are actuated by a genuine spirit of love for other people. And I take off my hat to them.

One thing about this Madura temple interested me. I had heard people say, "You get an awful sense of evil in going into this place, especially at night. The lights are very weird, and the dirt is appalling." But since then the place has been cleaned up — *and electrified.* It did not seem at all evil the night Mrs. Nolting and I went to visit it. I have an idea the impression these people received was only partially because of the spiritual degradation of the place; probably nine-tenths the dirt and the poor lighting. I found it rather beautiful in a garish, silver-paper-and-tinsel sort of way. Except for the idea of worship being connected with it, it was very much reminiscent of Old Orchard Pier, even to the bathers in the tank under the electric lights. And I wonder which is worse; to worship a little doll or a silver elephant, or to worship nothing at all?

To tell the truth, I got fully as morbid an impression from a visit to St. Philomena's Cathedral (Catholic) in Mysore the other day. The little shrines in the Madura Temple were all too suggestive of the stations of the cross. And the two little dolls in their gay finery were not too far removed from the life-sized statue of Philomena towering above the altar. To be sure, one is less beautiful than the other. I'd rather worship a beautiful woman's statue, I suppose, than a silver elephant, but in principle there's not much difference. Either one is a religion of fear.

All of which brings me to a definite conclusion about missions — and about India. It's presumptuous, I know, to draw conclusions after only four months in a country, but here goes:

In all of Hinduism, I believe, the moral content is missing. I doubt very much whether democracy can really develop in an environment which is not Christian, because I believe the two are absolutely dependent on each other. There must be a sense of mutual responsibility, of caring for the other fellow, which is found only in Christianity at its best. That, I think, is why the missionary enterprise in India is so important. It is vital that their attempt to develop a democratic government should succeed. And it must be a better government than ours, solving problems which are colossal in comparison. I think the present government is attempting to face these problems realistically. The top officials are of extremely high calibre, unmatched in statesmanship anywhere in the world. But the integrity seems to stop there. Down below there is much inefficiency and corruption. A hundred and fifty years of foreign domination is not a good training ground for democracy.

It hurts me every time I hear a villager, a shop keeper, a fellow traveler talk slightingly of the government, blaming it, human fashion, for the high prices, the black marketing, all the things he doesn't like — because I want it so much to succeed. Communism is very popular in India, especially among students. And you can't blame them. Much of its philosophy of a classless society talks sense to young, inquiring skeptics who are finding their old gods nothing but silver-plated iron or scraps of tinsel, who are suffering from the results of three thousand years of an inflexible caste system, who see the strong, moneyed interests of India manipulating the new government in every possible way for their own interest, who know the greatest capitalist nation on earth is hoarding wheat by the millions of tons while at least a third of the people of India are close to starvation. And the latter problem is as much economic as agricultural. There is food in the shops of South Arcot, for instance, but the peasants (many of them Christians) are literally dying of starvation because they have no money to buy it. Their sole economic dependence is on a few little crops grown on a few square feet of poor soil. And it hasn't rained properly for three years!

These are all questions which the present government of India, the newest republic in the world, must deal with. And I tremble for it. It's very possible that it may go the way of another very new republic — that of Germany after the first World War. The people there were hungry, too, and we were too busy collecting reparations to see that they were fed. History might have been very different if we had done so. It may very well be that India is the last hope of democracy in the East. But we'll probably be too busy trying to erect physical barriers against communism to do much to help her. Why on earth can't we realize that the only effective barriers against communism are spiritual, not physical! Democracy can't be crammed down men's throats. It's a spirit of well being in one's own life and toward one's neighbors based on the Christian philosophy of the value of the individual to God and to society.

Christian missions are concerned about people in India. They are at least acting Christian, whatever one may think of some of their theology or methods. When the riots came two years ago, they were in the very forefront, in the bloodiest and most dangerous places, in the cholera-infested camps, out on the roads with the refugees, living the Christian philosophy of service with more effectiveness than they could have preached in a hundred years.

And that's why I believe in Christian Missions.

Modern man is a devotee of the present tense, the here and now. When the moment is prosperous, his mood rises to hysterical heights. When the moment is adverse, his spirits sink to the depths of despair.

* * * *

"Our Faith in Immortality"
The Advance for Christ and His Church

R. M. BRADLEY & CO., INC.
REAL ESTATE
PROPERTY MANAGEMENT
250 Boylston Street Boston, Mass.
CO 6-6166

Life Insurance and Annuities
Robert L. Gerling
The Equitable Life Assurance Society of The United States
82 Devonshire Street, Boston, Mass.
LA 3-5280 CO 7-1752

Boston Area Calendar

April 9 — Easter Sunday. Sunrise Service, Charles River Esplanade, 7 a.m.

April 10 — Boston District Conference. Union Methodist Church, Boston, Mass.

April 12-16 — Wyoming Conference, Binghamton, New York.

April 14-16 — New England Southern Lay Leaders' Retreat. (2nd Annual) Monponsett, Mass.

April 16 — Greater Lynn Protestant Men's Breakfast — probably at the North Shore Sports Arena, Lynn, Mass.

April 17 — Meeting of the Boston Methodist Social Union. Bishop John W. E. Bowen, resident in the Atlantic Coast Area of The Methodist Church, speaker.

April 22-23 — Convocation of the New Hampshire Methodist Youth Fellowship, Baker Memorial Church, Concord, N.H.

April 24 — Union of the Nutmeg and Mohegan Trails, Willimantic, Conn.

April 24 — Annual Ecumenical service, Trinity Church, Boston, Mass., 8 p.m. Dr. Walter Van Kirk of the Federal Council of Churches' Department of International Justice and Goodwill, speaker.

April 26 — Springfield District Meeting, Wilbraham United Church, 2:30 p.m. District Fellowship Dinner, 6:30 p.m.

April 27 — Tenth annual meeting of the W.S.C.S., New England Southern Conference. Brockton, Mass. Morning, afternoon, and evening sessions.

April 29 — Providence District Licensing Committee, Haven Methodist Church, East Providence, R.I. All Candidates for Local Preachers' License must be present.

April 30 — Norwich District of the New England Southern Conference and M.Y.F. Rally, Stafford Springs, Conn. The Rev. Sidney Adams, evening speaker.

May 3-7 — Maine Conference, Biddeford, Maine.

May 3-7 — Troy Conference, Albany, N.Y.

May 7 — Boston District Young Adult Fellowship, Spring Roundtable, First Methodist Church, Winthrop, Mass., 2:30 p.m.-9:00 p.m.

May 7 — Providence District Conference, Haven Church, East Providence, R.I.

May 7-14 — National Family Week, Theme: "God works through homes."

May 8 — Worcester District Spring Conference. Fellowship Supper and Laymen's Night Program. Wesley Church, Worcester, Mass.

May 10-14 — New Hampshire Conference, Groveton, N.H.

May 10-14 — Philadelphia Conference, Philadelphia, Pa.

May 11-14 — New York Conference, New York City.

May 12-13 — Boston District ministers' and laymen's Retreat, Rolling Ridge.

May 13 — Mass. Christian Youth Council annual meeting.

May 17 — Augusta District W.S.C.S. meeting, Skowhegan, Maine.

May 17-21 — New York East Conference — Brooklyn, N.Y.

May 17-21 — Northern New York Conference, Ilion, N.Y.

May 18-21 — Central Pennsylvania Conference, Harrisburg, Pa.

May 18-21 — Pittsburg Conference, Pittsburg, Pa.

May 24-28 — Central New York Conference, Canandaigua, New York.

May 24-28 — Newark Conference, Park Church, Bloomfield, New Jersey.

Termed "Disservice"

New York (EPS)—To dispel "widespread and persistent misrepresentations," the New York office of the World Council of Churches has compiled a 27-page documented survey entitled "Relations between the Ecumenical Movement and the Vatican in the Twentieth Century."

The survey, received by the Conference of USA Member Churches, deals in particular with the activities of Mr. Myron Taylor, former Presidential representative to the Vatican, which were described as a "disservice done to the interests of the Protestant and Orthodox communions . . . based on incredible misunderstanding of the facts."

According to the document, prior to the Amsterdam Assembly of the World Council in 1948, Mr. Taylor urged that the Assembly include Roman Catholic representatives, despite the fact that the Vatican, although duly notified, had made no request for such representatives to be present. The survey declares that the World Council "in no sense rejected a definite proposel from the Pope to be represented at Amsterdam."

Mr. Taylor also suggested that the Assembly include Moslem representatives, although it was pointed out to him that the Council could only include those churches which accepted the Council's "broad Christian basis."

It was further revealed that Mr. Taylor attempted to have himself invited to the Assembly as an official U. S. Government representative, the only representative of any government to make such a request. American officials of the Council pointed out that the World Council "could not in any manner recognize representatives of government either before, at, or after the Assembly."

INSURANCE

— S. T. EMERY —

Gilmour, Rothery & Co.

FORTY BROAD STREET, BOSTON

The Homemaker's Corner

Mrs. Harry A. Burnham

The Fountain of Youth

On the eighth of April, 1513, Ponce c Leon reached the coast of Florida in searc of the fountain of youth. Perhaps his failu to find it was due to the fact that he di not have the right kind of necktie.

The Associated Press says that its scienc editor, Howard W. Blakeslie, is perpetuall young. One of the possible reasons for th happy condition is given as his pioneerin some 20 years ago, in wearing bright-pa terned, hand-made silk ties.

The other day a woman who has lovel gray hair, and who usually wears black c dark blue hats, entered a room where a grou of women were waiting for her. She ha on a stunning American Beauty hat. Ever one gasped, then exclaimed, "What a lovel hat!" or just, "Oh!"

The color of the hat was reflected in th wearer's cheeks. It wasn't rouge, just th excitement of an adventure in color. He eyes were sparkling. She scintillated perpe ual youth.

Sometimes a kitchen apron all spattere over with bright flowers brings the fountai of youth to a busy woman.

A piece of bright cretonne thrown ove the back of a chair, or a new cover on faded cushion, or just a string of beads place where they catch the sunlight, can spatt drops from the fountain of youth into a dra room.

In a room where I sometimes used t visit there was a small table standing in window. On this table was a string of jac beads, nothing more. The occupant of th room could afford real jade, but I tried with an inexpensive string of beads and th effect was just — well, almost — as goo

Even "The sight of a hollyhock, fresh crimson, Outside the pane," can spill a spra or two from the fountain of youth.

Dr. Cherrington Dies

Dr. Ernest H. Cherrington, who for years was executive secretary of the Methodi Board of Temperance, died March 13th Worthington, Ohio. Funeral services we held March 15th in Westerville, Ohio, whe he had made his home for many years.

Bishop Wilbur Hammaker of Washingto D.C., executive vice-president of the Boa of Temperance, in a tribute read at the se vice, referred to Dr. Cherrington as "a Met odist layman who moved in mighty orbits

"No man," Bishop Hammaker declare "contributed in the first quarter of this ce tury more vitally to the strategy of the arr pitted against the liquor cohorts than did he

Born Nov. 24, 1877, in Hamden, Ohio, rose to prominence as a temperance crusad and became general manager of the publis ing interests of the Anti-Saloon League

America. He was editor-in-chief of *The American Issue*. He served as executive secretary of the Methodist Board of Temperance from 1936 to 1948.

As a layman of the former Methodist Episcopal Church, later The Methodist Church, Dr. Cherrington was elected to eight General Conferences and the Uniting Conference.

He was educated at Ohio Wesleyan University and received honorary degrees from that school and Otterbein University.

His wife died in April, 1949. He is survived by a son, Dean Ernest H. Cherrington, Jr., of the University of Akron, and a daughter, Mrs. Russell Driver, Kingsport, Tenn.

Town And Country

Plans for the National Methodist Town and Country Conference to be held July 24-26, 1951, were formulated at a meeting of the general committee in Chicago Temple on Feb. 9th. The gathering, which is expected to attract more than 2,000 delegates, will have for its theme, "Christian Advance in Town and Country."

Choice of the exact site of the conference was referred to a special committee on arrangements, but it was understood that the host city will be one of three bidders in the Des Moines, Ia., Area. The first National Methodist Rural Life Conference in the summer of 1947 was also held in mid-America — at Lincoln, Nebraska.

The Council of Bishops is expected to issue a call to the 1951 conference, as they did in the case of the Lincoln meeting. Bishop Charles Wesley Brashares of Des Moines is chairman of the Bishops Committee of Six on Rural Life and also heads the general committee which is planning the 1951 conference.

Leaders of the movement pointed out that by the use of the phrase, "town and country," in both the conference name and keynote theme they desire to accent the importance of the county seat town and include in the scope of their study all areas from open country up to towns of not more than 10,000 population.

Stimulating suggestions were offered for topics to be presented by top-notch national leaders at general assemblies or evening mass meetings. Tentative themes for lively panels on crucial town and country issues were outlined.

The bulk of the conference work will be done in smaller groups or councils dealing with the following sub-divisions of the main conference theme, "Christian Advance in Town and Country" through — (1) Church Leadership; (2) Today's World; (3) Community Life; (4) Local Church; (5) Family; (6) Stewardship Responsibility; and (7) Communication and Cultural Arts.

Besides Bishop Brashares, the following episcopal leaders are on the Bishops Committee on Rural Life: Bishop Paul E. Martin, Little Rock, Ark.; Bishop Donald Harvey Tippett, San Francisco; Bishop J. W. E. Bowen, Atlanta, Ga. (Atlantic Coast Area); Bishop W. Earl Ledden, Syracuse, N.Y.; and Bishop Marvin A. Franklin, Jackson, Miss.

Bishop Brashares also heads the executive committee, which includes Bishop Ledden and Bishop Franklin and the following: Dr. Glenn F. Sanford, superintendent of the Department of Town and Country Work, and Dr. Elliott L. Fisher, executive secretary of the Section of Home Missions, both of the Division of Home Missions, New York City; the Rev. Ray Magnuson, Lincoln, Nebr.; Dr. A. W. Martin, Southern Methodist University, Dallas; Dr. Rockwell C. Smith, Garrett Biblical Institute, Evanston, Ill.; and the Rev. Ralph Kofoed, Monroe, Wis., president of the Methodist Rural Fellowship.

The General Committee includes all of the above persons and the following: Bishop Dana Dawson, Topeka, Kansas; the Rev. Joel Cooper, Conway, Ark.; President Harry Richardson of Gammon Theological Seminary, Atlanta; Dr. Roy A. Sturm of the Department of Town and Country Work, New York City; Dr. Aaron Rapking, Hiwassee College, Tenn.; the Rev. Gene Carter, Simpson College, Iowa; Dr. William Owen, Santa Rosa, Calif.; Dr. D. E. Lindstrom, University of Illinois; J. P. Stafford, Gary, Miss.; Dr. J. Q. Schisler, executive secretary of the Division of Local Church, Board of Education, Nashville; Miss Marjorie Minkler, Woman's Division, Board of Missions, New York; Chilton G. Bennett, executive secretary, Board of Lay Activities, Chicago; the Rev. Luke Beauchamp, Board of Education, Nashville; Dr. Harry Denman, executive secretary of Board of Evangelism, Nashville; Dr. J. Richard Spann, educational director, Commission on Ministerial Training, Nashville; Dr. James Sells, Atlanta, Ga.; Dr. Edgar A. Love, Department of Negro Work, Board of Missions, New York; Dr. Clyde Rogers, Columbus, Ohio; Dr. Frank Peck, Farm Foundation, Chicago; Dr. Arthur Raper, U. S. Dept. of Agriculture, Washington, D.C.

Getting A Kick Out Of Life

With the permission of Mrs. William L. Stidger, Zions Herald will continue to print the "Kicks" which Dr. Stidger wrote before his death last August 7th.

One of my friends, Bishop Jones, one day told me a story which I shall never forget, for it ties in with the whole battle for civil rights which is being waged these days in the halls of Congress and which is at the heart of the demand for social justice to a race which is not getting its full educational rights in some states of the nation.

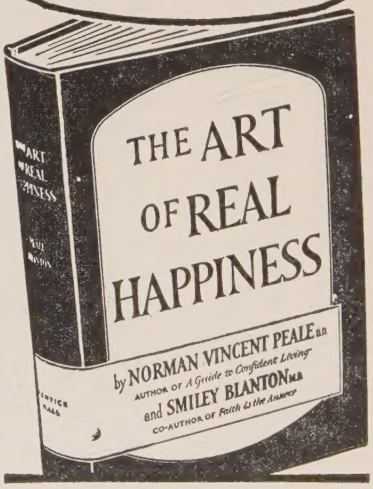
This is the story that Bishop Jones told me on a visit I made to his Biloxie Summer Camp several summers ago:

A small Negro boy brought a deep sense of humility and at the same time a singing joy of satisfaction to the heart of a consecrated settlement worker who was doing her work in the spirit of a Jane Addams. She overheard him just outside her window, ending a dispute between several children who were discussing her race and, therefore, her right to be working there in that community. "Sure she's white," yelled the little Negro boy firmly, "but she belongs to be here because she's our friend!"

That is a thrilling story and speaking of contemporary scenes and reversing the races, we now have several illustrations of how, no matter what race a man or woman happens to be born into, some of them "belong to be here" because of their inherent merit, character, wisdom and spirit of universal service. One of them is Ralph Bunche, Negro social scientist, with a Ph.D. from Harvard. A recent Southern white assistant said of him, "I always swore I'd never work for a Negro. Well, Dr. Bunche is a real man; his color just happens to be a little different."

So could it be said of the fine Negroes in American sports. Jackie Robinson has proved himself, and his white ball player friends admit that he "belongs to be here because he is our friend." So could it be said of Levi Jackson, captain of the Yale football team.

DISCOVER
The New Way to -



THE METHODIST PUBLISHING HOUSE
581 Boylston St., Boston, Mass.

Please send me one copy of "The Art of Real Happiness" at $2.75.

NAME .....

ADDRESS .....

.....

UNION THEOLOGICAL SEMINARY Library of the New York APR 1

For 127 Years ZIONS HERALD Has Been Methodism's Voice of Yankee Independence

Declaration of Independence

Get Your Friends To Share The Tradition

SOME OF THE ZIONS HERALD CLUBS

Arlington Street, Nashua, N.H.
Bay Street, Springfield, Mass.
Baker Memorial, Concord, N.H.
Belmont Methodist, Belmont, Mass.
Centenary Church, Auburndale, Mass.
Centre Church, Malden, Mass.
Copley Church, Boston, Mass.
First Church, Dorchester, Mass.
Harvard-Epworth, Cambridge, Mass.
Haven Church, Providence, R.I.
First Church, Winthrop, Mass.
Kittery Church, Kittery, Maine
Hillsboro Church, Hillsboro, N.H.
First Methodist Church, Milford, Mass.
The Methodist Church, Monroe, N.H.
Newtonville Methodist Church, Newton, Mass.
Robinson Memorial, Malden, Mass.
St. Paul's Church, Lowell, Mass.
Waldoboro Methodist Churches, Waldoboro, Maine
Trinity Church, Springfield, Mass.
The Methodist Church, Weston, Mass.
Bethany Church, E. Rochester, N. H.

They Enjoy The Club Rate Of $2.00 Per Subscription
Your Church Can Do It Too — Why Not!

ZIONS HERALD

581 Boylston Street Boston 16, Mass.